A CENTURY OF REASONS

For Subscription and Obedience to the Laws and Government of the Church of *England*, both *ECCLESIASTICAL* and *CIVIL*.

With Reasons against the *COVENANT*.

Justifi'd by Scripture; Confirmed by the Laws of the Kingdom, the Right and Power of Kings, Ecclesiastical and Human Authorities, with an Harmony of Confessions.

To which is annexed the Office and Charge belonging to the Overseers of the Poor, &c.

Rex solo Deo minor, cæteris omnibus major. *Tertul.*

Who can lay his hands upon the Lords Annointed and be guiltless? 1. Sam. 26. 9.

W. Wasse School-master in *Little Britain* near unto *Christ-church*.

London, Printed by *W. W.* for *R. H.* at the [illegible] in *Little Britain*, 1682.


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To the most High and Mighty Monarch,

CHARLS the II.

By the Grace of God, of Great Britain, France *and* Ireland *King, Defender of the True, Catholick and Antient Faith, &c.*

Religious, Renowned, and most Gracious King,

THis Small Work that chiefly concerns *Kings*, and perswadeth to *Obedience* unto them, with all *Humility* and *Submission*, I, one of your meanest *Subjects*, present unto your *Sacred Majesty*, in whom

Courteſie and *Clemency* with *Authority*, are tranſcendently Eminent; of whom, O *King* of *Peace*, I cannot but (with the many ten-thouſands of your *Loyal* and *Royal* hearted *Subjects*) give in my Teſt, that Your *Sacred Majeſty* is not onely as *David*, but as *Solomon*, yea, the *Solomon* of the world, who having Reconciled Three *Kingdoms* to *Your* ſelf at Home, and moſt *Nations* of the World Abroad, have alſo tied *Peace* to Your *Sacred Perſon*: Theſe Tranſcendent, All-concluding, and All-commanding Virtues fill Your *Loyal* and *Royal* Subjects hearts with confidence that our Eyes ſhall ſee in *Your* Peaceable days *God*'s Houſe finiſhed, and the *Temples* built again that have been deſtroyed: And the rather have we this confidence, ſith that Your *Royal Majeſty* hath broken down the *Partition* Wall

of

of *Rites* and *Ceremonies* in the *Church* of *England*, and in the *Church* of *Scotland*, and now of Two made One: And as it hath been usual to *Unite Nations*, and common to call *United Nations* by one *Name*, and in them to Establish but one *Form* of *Government* Ecclesiastical and Civil, even so hath Your *Sacred Majesty* done, whereby the Black *Monarchy* of the *Prince* of Darkness is now cast down for ever.

Most *Serene* and *Powerful Prince*, the attractive Beauty of Your *Government* draws the very Hearts and Souls of Your *Loyal* and *Royal* hearted Subjects, not onely to pay unto *You* what is due, but also by a *Practicable* Example to go before others in *Obedience*, for want of which many years past by and gone, through unduely *untempered Zeal*,

multitudes of *Your* Subjects denied the *Magiſtrates* of their duty, and *Your Sacred Majeſty* the Head of all *Government*: By means whereof, for ſome ſmall Differences, a few Error-ſearching *Singulars* out-facing and oppoſing Ever-famous *Plurals*, uncharitably firſt ſet the Houſe of God on fire, and afterwards cauſed a *General* Conflagration throughout all Your *Majeſty's Dominions*, which without Art-exceeding Deploration cannot be remembred. Therefore there is great reaſon why Your *Sacred Majeſty* ſhould beware of yielding haſty belief to the *Robes* of *Sanctimony*: *By their works you ſhall know them.*

Moſt Dread Soveraign, By this dimme *Light* of a ſmall *Candle* I am come at *Noon-day* to give what Light I am able unto the *dark corners*, where the *Sun*, nor the *Moon*,

Moon, nor the *Stars* as yet appear, notwithſtanding the *Eye-dazling* luſtre of them in the *Firmament* of our *Church* and *State*, the Light of the leaſt of them being able to guide the Wayleſs Traveller in the darkeſt night.

Great and *Mighty King*, the *Great God* that hath made *You* thus *Great*, and ſet *You* up the *Oracle* of *Kings*, the *Miracle* of *Ages*, and made *You* to *Your* Enemies as a *Rock* invincible, againſt which they have, and for ever ſhall daſh themſelves in pieces, the ſame *Great God* give *You* the Conqueſt of all our Hearts and Wills, that there may be an *Harmony* and *Agreement* of Soul and Spirit amongſt all *Your* Subjects from *Dan* to *Beerſheba*, and that this entire *Realm* of *Great Britain*, *Engliſh*, *Scottiſh*, and *Welch*, now being framed into one happy *Sovereignty*,

veraiguty, it is the humble Prayer proſtrate upon the knees of my heart, that the *Almighty* Three in One, would bring us to be perfectly One.

Your Majeſty's

Moſt Humble, Loyal,
and *Obedient* Subject,

W. WASSE.

To

To the Right Reverend Father in God,

GILBERT,

By the Divine Providence,

Lord Bp of London.

Reverend Father in God,

THere is but one thing in the world hath moved me to this Publick *Addreſſing my ſelf unto* Your Lordſhip, *and it is this, The Miſrepreſentation of me and my Judgment concerning the* Eſtabliſhed Government *of the* Church *of* England, *by the* Falſe Government *and the* No-Government *Faction, and this*

this onely occaſioned from my Child-
iſh Non-conformity, *through their*
Inſtructions, for which I humbly beg
pardon, for I did it ignorantly: and
ſince Years have taught me Wiſdom,
with the reaſons which prove our Go-
vernment *Holy, Juſt, and Good, a*
to the ends thereof, being convinced,
as in duty bound, and as an account of
my Obedience *which I owe, I do in*
all Humility *preſent unto your* Lord-
ſhip *the Reaſons of my* Conformity:
Beſeeching the. Merciful God *and our*
Heavenly Father *to increaſe his*
Graces more and more upon You, *to his*
Glory, *the* Churches Freedom *from*
Error *and* Hereſie, *and Your Ever-*
laſting Comfort.

Your Lordſhip's *poor* Beadſman
to be commanded,

W. WASSE.

To

TO THE

Right Honourable Sir *John Robinſon*, Knight and Baronet, Lieutenant of his Majeſtie's Tower of *London*, and Lord Maior of the Honourable City of *London*;

AND

To the Right Worſhipfull Sir *Richard Brown*, Knight and Baronet, one of his Majeſtie's Juſtices of the Peace, and Major General of the ſame.

Right Honourable, and Right Worſhipfull,

IT is not the firſt nor ſecond time I have *Affected* to make known the Uprightneſs of my Heart towards his *Sacred Majeſtie's Kingly* Power, the *Eccleſiaſtical* and *Civil Government* of the *Church* of *England*, eſtabliſhed in all his

his *Majeſtie's Dominions*; But never untill this time could I *Effect* it, and I hope ſeaſonably, when the Grounds and Reaſons are conſidered, which with all *Humility* I offer in a particular manner unto *Your Lordſhip* and *Worſhip*, and the rather unto you than to any other *Citizens*, in as much as ye were ſo *eminently Inſtrumental* in the *Reſtauration* of his *Sacred Majeſty*, and ſince in *His* Preſervation. From whom I have received ſufficient cauſe, to give *Publick* teſtimony of my thankfull Heart, (which the whole *Kingdome* alſo hath) and to whom I worthily *Devote* my Self, who next under *God* and *His Sacred Majeſty*, have preſerved me with the *Loyal* ten-thouſands from Ruine and Deſtruction: and unto whom the *Power* and *Poſſeſſion* of my Perſon belongs; and therefore none more meet than *Your Lordſhip* and *Worſhip*, to whom I might after the retirement to my Books, commit the Care of this ſmall Compiled work, which aſſerteth the *Duty* of *Subjects* unto *Kingly* Power, *Eccleſiaſtical* and *Civil Government*, eſpecially the Duty of all *Subjects* unto *Our Dread Soveraign Lord*

King

King Charls *the Second*, of *whom*, and of *whose Government* I cannot Write too much, but may Err in this, that I have Writ no more.

The Everlasting Arms of *Divine Power* be under *Him*; and the Never-dying Favours of *His* All-enduring Love rest upon you, upon all *Loyal* and *Royal* Hearts, and *His* well-placed *Subjects* of *Honour* and *Obedience*, which is the daily Orison of

Right Honourable and *Right Worshipfull*

His Majestie's Most *Loyal Subject*

and

Your Devoted Servant,

W. Wasse.

To

TO THE READER.

Christian Reader,

IT *is not possible for any Man to make a true and constant* Profession *and* Confession *of his* Faith, *except he understand the* Doctrine *of the* Church *aright, and exercise his Conscience therewith; Then such men as have not the understanding of the* Articles *of the* Doctrine *of* Christ, *expressed in the* 39. Articles *of the* Church *of* England, *in some good degree and measure, are nothing else but Vain* Bubbles, *which suddenly swell, start up, and fall away of themselves. And if any man will stand in doubt of them he is justly counted not to be a Man,*

but

but the Monſter of a Man, and without all Wit: it being the property of a good and ſober Wit, not to love Cavillations, knowing that two times four makes eight, and the Exceſs brings nothing but Diſorder and Amazement. What theſe Articles be, are plainly Compriſed in the Creeds of the Apoſtles, of Nice, and Athanaſius: and theſe we judge and believe, do agree with the perpetual meaning of the Prophets and Apoſtles Writings: Now ſith, that there is but one Truth, and more than one there cannot be, and this Truth we Have, Hold, and Profeſs; Then whatſoever varyeth from that one Truth, muſt needs be no Truth, for Truth agreeth with Truth. Reader, art thou a Chriſtian? I ſuppoſe thou art; canſt thou ſay the parts of thy Catechiſm? I think that there is no Chriſtian will be ſo wickedly rude, as not to know ſo few Heads: Now let thoſe Heads of the Catechiſm be unto thee inſtead of a moſt ſure perfect Rule, to examine, to try, and to judge all Religious and all Doctrines by: For it is certain, that the Catechiſm is a ſhort Sum of all the whole Bible, and containeth all that is required of Neceſſity unto

Faith

Faith *and unto our* Salvation. *But what I write, or have written, I know not how it may pleaſe, I have made it my Study rather to pleaſe* God *than Man: whether I ſhall offend I know not, with much doubt I have changed ſome Words, and fear if I take others I may take worſe: what ever the Pains be I have taken, I cannot paſs* the Strife of Tongues, *neither the Malice of* Ungratefull *and* Irreligious *Spirits, nor yet* Jerks *of the* Falſe Government, *and the* No-Government *Faction, who as they have, ſo ſtill will endeavour to Diſturb my outward and my inward Peace, by* Falſe, Malicious *Scandals*, Lying *Reports and* Accuſations, *whereby they have and ſtill may promiſe themſelves Concealment of their* Ill-contrived *Enterpriſes: Like the* Arrians *of old, the better to bring in their* damnable *Error concerning the* Deity *of* Chriſt, *which* Athanaſius *withſtanding, and holding faſt his Judgment in the truth of the* Deity *of* Chriſt, *they forged* Lies *and* Accuſations *againſt him of* diſhoneſty *with a woman, and* cutting *off a man's hand, as* Euſebius *relates.* Chriſtian Reader, *that theſe Reaſons have been kept from the Preſs*

Preſs twelve months beyond my firſt intentions, hath been by reaſon of ſome proud and ignorant perſons, whoſe Lives were notoriouſly tainted, as the Judgments of others are notably corrupted, who withſtood me to my face.

Yet have I this hope, that they are not ſo long in coming forth as to hinder thy profit and ſatisfaction, who yet remaineſt full of doubt concerning our Governours, and ſure eſtabliſhed Government; nor yet too late for the confirmation and ſtrengthning of thoſe, who doubt not of the one nor the other. Remember we are all under one Head, and why not all of one Heart? Seek not thy own honor, profit, or private eſtimation amongſt men: but the Peace of the Kingdom, with the Salvation of Souls, and the work is done without any danger of ſailing from the Land of Uprightneſs. Read, and conſider what thou readeſt, pray that thou maiſt underſtand and believe the Truth, and the Truth will make you free, which is the hearty prayer of

Your Chriſtian Faithful Remembrancer
of your Duty and Allegiance,
March 20 1662. *W. WASSE.*

Talem nobis Hierarchiam ſi exhibeunt, in qua ſic emineant Epiſcopi, ut Chriſto ſubeſſe non recuſent, ut ab illo tanquam unico capite pendeant, & ad ipſum referantur, in qua ſic inter ſe fraternam ſocietatem colant, ut non alio modo quàm ejus veritate ſint colligati; tum vero nullo non Anathemate dignos fateor, ſi qui erunt, qui non eam reverenter, ſummâq; obedientia obſervent. Cal. de Neceſ. Reforman. Eccleſiæ.

If they would bring unto us ſuch an *Hierarchy*, wherein the *Biſhops* ſhall ſo rule, as that they refuſe not to ſubmit themſelves to *Chriſt*, that they depend upon him as their onely *Head*, and refer all to him, and ſo embrace Brotherly Society, that they are knit together by no other means than his truth; then ſurely if their ſhall be any that ſhall not ſubmit themſelves to that *Hierarchy* reverently, and with the greateſt obedience that may be, I confeſs there is no *Anathema* of which

which they are not worthy. *Calvin in the Treatiſe of the Neceſſity of Reforming the Church.*

If then it hath pleaſed *Gratious Princes*, for expreſſion of the Honor which they gave to *God* in the Honor given by them to our *holy Function*, to grace us with eminent *Titles* and *Rights*, can any Chriſtian man be ſo fooliſhly ſpighteful as to think, becauſe we are *Lord-Biſhops*, that we challenge to be *Lords* of our *Clergy*: I would theſe Maligners ſhould know, that with *High Titles* we can bear as humble minds as thoſe that pick that quarel; and are ſo little tranſported with theſe *Puffs* of *Style*, that we account it (according to our Saviour's preſcription) our greateſt glory to be Servants to the Souls of the meaneſt Drudges in the Family of our *God*. *Biſhop Hall in his Epiſcopacy of Divine Right.*

Imprimatur.

Ex Æd. Sab. Feb. 26. 1662.

Geo. Stradling S. T. P. Rev. in Christo Pat. D. *Gilb.* Epiſc. *Lond.* à ſac. Domeſt.

A CENTURY OF REASONS

For Subſcription, &c.

THE Decree of the *B B* of *Spain*, aſſembled in a *National Council* at *Toledo*, against Perjury and Treaſon. *Con. Toled. Can* 2. 636.

Whoſoever amongſt us ſhall from this time forward violate the Oath *which he hath taken for the ſafeguard of this* Country, *and the preſervation of the* King's Majeſty; *Whoſoever ſhall attempt the* King's *Death, or Depoſition; Whoſoever ſhall by* Tyrannical *preſumption aſpire to*

the Royal *Throne*; *let him be Accurſed before the* Holy *Spirit*, *before the bleſſed* Saints, *let him be caſt out of the* Catholique Church, *which he hath polluted by* Perjury, *let him have no* Communion *with Chriſtian men*, *nor Portion with the Juſt*, *but let him be Condemned with the* Devil *and his* Angels *eternally*, *together with his Complices*, *that they may be tied in the Bonds of* Damnation *which were joyned in the Society of* Sedition.

Con. 4. 5. 6. 10. Can. 74. *Whoſoever of us*, *or of all the People through all* Spain, *ſhall go about by any means of* Conſpiracy *or* Practice, *to violate the* Oath *of his Fidelity which he hath taken for the preſervation of his* Country, *or of the* King's *Life*; *or who ſhall attempt to lay* violent *hands upon the* King, *or to deprive him of his* Kingly *power*, *or by* Tyrannical *preſumption* Uſurp *the* Soveraignty *of the* Kingdom, *let him be* Accurſed *in the ſight of* God *the* Father *and of his* Angels, *and let him be made and declared a Stranger from the* Catholique Church, *which he hath prophaned with his* Perjury.

The Oath of Supremacy.

I A. B. *do utterly teſtifie and declare in my conſcience, that the* King's Highneſs *is the onely Supreme* Governor *of this* Realm, *and of all other his* Highneſs's Dominions *and* Countries, *as well in all* Spiritual *or* Eccleſiaſtical *things or cauſes, as* Temporal, *and that no* Forein Prince, Perſon, Prelate, State, *or* Potentate *hath, or ought to have any Juriſdiction, Power, Superiority, Preheminence, or Authority,* Eccleſiaſtical *or* Spiritual, *within this* Realm; *and therefore I do utterly renounce and forſake all* Forein *Juriſdiction, Powers, Superiorities, and Authorities, and do promiſe, that from henceforth I ſhall bear* Faith *and true* Allegiance *to the* King's Highneſs, *his* Heirs *and* Lawful Succeſſors, *and to my power ſhall aſſiſt and defend all* Juriſdictions, Privileges, Preheminences, *and* Authorities, *granted, or belonging to the* King's Highneſs, *his* Heirs *and* Succeſſors, *or* United *and* Annexed *to the* Imperial Crown *of the* Realm. *So help me* God, *and by the Contents of this Book.*

The Oath of Allegiance.

I A. B. *do truly and ſincerely acknowledge, profeſs, teſtifie, and declare in my conſcience, before* God *and the* World, *that our* Soveraign Lord King CHARLS *is Lawful and Rightful* King *of this* Realm, *and of all other his* Majeſty's *Dominions and Countries*; *and that the* Pope, *neither of himſelf, nor by any* Authority *of the* Church *or* Sea *of* Rome, *or by any other means, with any other, hath any Power or Authority to Depoſe the* King, *or to diſpoſe any of his* Majeſty's Kingdoms *or* Dominions, *or to authorize any* Forein Prince *to invade or annoy him, or his Countries, or to diſcharge any of his* Subjects *of their* Allegiance *and* Obedience *to his* Majeſty, *or to give Licenſe or Leave to any of them to bear* Arms, *raiſe Tumult, or to offer any violence or hurt to his* Majeſty's Royal Perſon, State, *or* Government, *or to any of his* Majeſty's *Subjects within his* Majeſty's *Dominions. Alſo I do ſwear from my heart, that notwithſtanding any Declaration or Sentence of* Excommunication *or* Depri-

Deprivation, *made or granted, or to be made or granted by the* Pope *or his* Succeſſors, *or by any* Authority *derived, or pretended to be derived from him, or his* Sea, *againſt the ſaid* King, *his* Heirs *or* Succeſſors, *or any Abſolution of the ſaid* Subjects *from their* Obedience: *I will bear* Faith *and true* Allegiance *to his* Majeſty, *his* Heirs *and* Succeſſors, *and him and them will defend to the uttermoſt of my power againſt all* Conſpiracies *and* Attempts *whatſoever, which ſhall be made againſt Him, his or their* Perſons, *their* Crown *and* Dignity, *by reaſon or colour of any ſuch Sentence or Declaration, or otherwiſe, and will do my beſt indeavour to diſcloſe and make known unto his* Majeſty, *his* Heirs *and* Succeſſors, *all* Treaſons *and* Traiterous *Conſpiracies, which I ſhall know, or hear of to be againſt* Him, *or any of them. And I do further ſwear, that I do from my heart* abhor, detêſt, *and* abjure, *as* Impious *and* Hereticall, *this* damnable *Doctrine and Poſition, That* Princes, *which be Excommunicated or Deprived by the* Pope, *may be* Depoſed *or* Murthered *by their* Subjects, *or any other whatſoever.*

And

And I do believe, and in conſcience am reſolved, that neither the Pope, *nor any* Perſon *whatſoever, hath power to Abſolve me of this* Oath, *or any part thereof, which I acknowledge by good and full* Authority *to be* Lawfully *miniſtred unto me, and do renounce all Pardons and Diſpenſations to the contrary. And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to theſe expreſs words by me ſpoken, and according to the plain and common ſenſe and underſtanding of the ſame words, without any* Equivocation, *or mental Evaſion, or ſecret Reſervation whatſoever. And I do make this Recognition and Acknowledgment heartily, willingly, and truly, upon the* Faith *of a* Chriſtian. *So help me God.*

Two things in ſpecial are to be obſerved in this *Oath.*

1. That the *King* receiveth his *Authority* onely from *God*, and hath no *Superior* to puniſh or chaſtize him but *God* alone.

2. That the Bond of *Subjects* in *Obedience* to his *Sacred Majeſty* is inviolable, and cannot be diſſolved. There

There are under the *King* Free-men, and Servants are *Subject* unto his Power, as alſo whatſoever is under him, and he himſelf is *Subject* to no Man, but only unto *God*, and no Man may preſume Judicially to Examine his doings, much leſs to Oppoſe them by *Force* and *Violence*. *Bracton* 20. years Chief Juſtice in the time of King *Henry* 3.

Kings are not Bound unto *Law*, becauſe *Kings* are Free from the Bond of Crimes, and are not called unto Puniſhment by any *Law*; being Safe by the *Power* of Command. St. *Ambr.*

The people manifeſt the *King* to be their *King*, but do not give unto him the right unto his *Kingdome*, which is of the *Lord*'s appointment, By me *Kings Reign*: The outward *Unction* not enferring upon *Kings* their *Authority*, but uſed as a ſign of *Soveraignty*; So that the People making a *King*, is not by giving him the *Right* of his *Kingdome*, but by putting *Him* into the Poſſeſſion of his *Kingdome* to *Reign* over them. *Succeſſion* and *Lawfull* Conqueſt are but Titles, whereby *Princes* receive their *Authority*, they are not the Original and Immediate fountain of their *Authority*. *Anonymus.*

Inde illis eſt poteſtas unde ſpiritus. *Tertull.*

Thence

Thence have *Princes* their Power, whence their Spirit.

Irenæus. *Cujus jussu nascuntur homines, ejus jussu constituuntur Principes.*

By God's Appointment. By whose Appointment *they* are born Men, by *his* Appointment are they made *Princes*.

God only makes them *Kings*, and *God* only can unmake them, and deject them from their *Thrones*.

King James's *Royal* assent to *Church-Government*.

We of our *Princely* inclination, and *Royal* care for the maintenance of the present *Estate* and *Government* of the *Church* of *England*, by the *Laws* of this our *Realm* now Setled and Established, having diligently, with great contentment and comfort, read and considered of all these their *Canons*, *Orders*, *Ordinances*, and *Constitutions* agreed upon, as is before Expressed; and finding the same such, as *We* are perswaded will be very profitable, not only to *Our Clergy*, but to the *Whole Church* of this *Our Kingdom*

Kingdome, and to all the true Members of it, (if they be well obſerved) *Have* therefore for *Us*, *Our Heirs*, and *Lawfull Succeſſors*, of *Our* eſpecial *Grace*, certain Knowledge, and meer Motion *Given*, and by theſe preſents do *Give Our Royal* aſſent, according to the form of the ſaid *Statute* or *Act* of *Parliament* aforeſaid, to all and every of the ſaid *Canons*, *Orders*, *Ordinances*, and *Conſtitutions*, and to all and every thing in them contained, as they are before Written: *And* furthermore, *We* do not only by *Our ſaid Prerogative Royal*, and *Supreme Authority in Cauſes Eccleſiaſtical*, Ratifie, Confirm, and Eſtabliſh by theſe *Our* Letters *Patents* the ſaid *Canons*, *Orders*, *Ordinances*, and *Conſtitutions* aforeſaid; but do likewiſe Propound, Publiſh, and ſtraightly Enjoyn and Command by *Our* ſaid *Authority*, and by theſe *Our Letters Patents*, the ſame to be diligently Obſerved, Executed, and Equally kept by all *Our Loving Subjects* of this *Our Kingdome*, both within the *Province* of *Canterbury* and *York*, in all points wherein they do or may concern every or any of them, according to this *Our Will* and

Pleaſure

Pleaſure hereby ſignified and expreſſed: and that likewiſe for the better Obſervation of them, Every *Miniſter*, by what Name or Title ſoever he be called, ſhall in the *Pariſh-Church* or *Chapel*, where he hath Charge, Read all the ſaid *Canons*, *Orders*, *Ordinances*, and *Conſtitutions* once every *Year*, upon ſome *Sundays* or *Holidays*, in the afternoon before *Divine Service*, dividing the ſame in ſuch Sort, as that the one half may be Read one day, and the other another day; the Book of the ſaid *Canons* to be provided at the Charge of the *Pariſh*, betwixt this and the *Feaſt of the Nativity of Our Lord God* next enſuing: ſtraightly Charging and Commanding all *Arch-Biſhops*, *Biſhops*, and all other that Exerciſe any *Eccleſiaſtical* Juriſdiction within this *Realm*, every man in his place, to ſee, and procure, (ſo aſmuch as in them lieth) all and every of the ſame *Canons*, *Orders*, *Ordinances* and *Conſtitutions* to be in all points duely obſerved, not ſparing to execute the *Penalties* in them ſeverally mentioned, upon any that ſhall wittingly or wilfully Break, or Neglect to obſerve the ſame, as they Tender the Honour of *God*,

God, the Peace of the *Church*, the Tranquillity of the *Kingdome*, and their Duties and Service to *Us* their *King* and *Soveraign*.

In witneſs, &c.

By the King.

A Proclamation, *Declaring that the Proceedings of his* Majeſtie's Eccleſiaſtical Courts, *and* Miniſters, *are according to the* Laws *of the* Realm.

WHereas *in ſome of the* Libellous *Books and* Pamphlets *lately publiſhed, the moſt* Reverend Fathers in God, *the* Lord's Arch-Biſhops *and* Biſhops *of this* Realm, *are ſaid to have* Uſurped *upon his* Majeſtie's Prerogative Royal, *and to have* Proceeded *in the* High Commiſſion *and other* Eccleſiaſtical Courts, *contrary to the* Laws *and* Statutes *of this* Realm; *it was Ordered by his* Majeſtie's High-Court *of* Star-Chamber, *the* Twelfth day of *June* laſt, *that the Opinion of the two* Lords Chief Juſtices, *the* Lord Chief Baron, *and the reſt of the* Judges

Judges *and* Barons *ſhould be had and Certified in thoſe particulars*, viz. *Whether* Proceſſes *may not iſſue out of the* Eccleſiaſtical Courts *in the* Name *of the* Biſhops. *Whether a* Patent *under the great* Seal *be neceſſary for the keeping of the* Eccleſiaſtical Courts, *and enabling* Citations, Suſpenſions, Excommunications, *and other* Cenſures *of the* Church. *And whether* Citations *ought to be in the* King's *Name, and under his* Seal *of* Arms, *and the like, for* Inſtitutions, *and* Inductions *to* Benefices, *and Correction of* Eccleſiaſtical *offences. Whether* Biſhops, Arch-Deacons, *and other* Eccleſiaſtical *Perſons may or ought to keep any* Viſitation *at any time unleſs they have expreſs Commiſſion or* Patent *under the great* Seal *of* England *to do it, and that as his* Majeſtie's Viſitors *only, and in his* Name *and* Right *alone.*

Whereupon his Majeſtie's *ſaid* Judges, *having taken the ſame into their ſerious Conſiderations, did* Unanimouſly *concurr and agree in Opinion, and the firſt day of* July *paſt, Certified under their hands as followeth; That* Proceſſes *may iſſue out of the* Eccleſiaſtical Courts *in the* Name

of

of the Biſhops; *and that a* Patent *under the* Great Seal *is not neceſſary for the keeping of the ſaid* Eccleſiaſtical Courts, *or for enabling of* Citations, Suſpenſions, Excommunications, *and other* Cenſures *of the* Church; *and that it is not neceſſary that* Summons, Citations, *or other* Proceſſes Eccleſiaſtical *in the ſaid* Courts, *or* Inſtitutions, *or* Inductions *to Benefices, or* Correction *of* Eccleſiaſtical *offences by* Cenſure *in thoſe* Courts, *be in the* King's Name, *or with the* Style *of the* King, *or under the* King's Seal, *or that their* Seals *of* Office *have in them the* King's Arms: *and that the* Statute *of* Primo Edwardi Sexti, cap. 2. *which Enacted the contrary, is not now in Force: And that the* Biſhops, Arch-Deacons, *and other* Eccleſiaſtical *Perſons, may keep their* Viſitations *as uſually they have done, without* Commiſſion *under the Great* Seal *of* England *ſo to do; which Opinion and Reſolutions being Declared under the Hands of all his* Majeſtie's *ſaid* Judges, *and ſo Certified into his* Court *of* Star-Chamber, *were there Recorded: and it was by that* Court *further order'd, the* Fourth *day of the ſaid* Month *of* July, *that the ſaid*

Certificate should be Enrolled in all other his Majestie's *Courts at* Westminster, *and in the* High Commission, *and other* Ecclesiastical *Courts, for the satisfaction of all men, That the proceedings in the* High Commission, *and other* Eccleſiaſtical Courts, *are agreeable to the* Laws *and* Statutes *of the* Realm.

And his Royal Majesty *hath thought fit, with advice of his* Council, *that a* Publick *Declaration of these the Opinions and Resolutions of his* Reverend *and* Learned Judges, *being agreeable to the* Judgement *and Resolutions of former times, should be made* Known *to all* His Subjects, *as well to Vindicate the Legal proceedings of* His Eccleſiaſtical Courts *and* Miniſters, *from the unjust and scandalous Imputation of Invading or Entrenching on* His Royal Prerogative, *as to settle the Minds and stop the Mouths of all unquiet Spirits, that for the future they presume not to* Cenſure His Eccleſiaſtical Courts or Miniſters *in these their Just and Warrantable proceedings: And hereof,* His Majesty *admoniſheth all* His *Subjects to take Warning, as they shall*

answer

anſwer the contrary at their Perils.

Given at the *Court* at *Lyndhurſt* the *eighteenth* day of *Auguſt*, in the *thirteenth year of His Majeſty's Reign.*

1637. God ſave the King.

Primo Julii 1637.

The *Judges* Certificate concerning *Eccleſiaſtical* Juriſdiction.

May it pleaſe your *Lordſhips*,

According to your Lordſhips *Order made in* His Majeſty's Court *of* Star-chamber *the* Twelfth *of* May *laſt*, *we have taken conſideration of the Particulars*, *wherein our Opinione are required by the ſaid Order*, *and we have all agreed*,

That Proceſſes *may iſſue out of the* Eccleſiaſtical Courts *in the* Name *of the* Biſhops, *and that a* Patent *under the Great Seal is not neceſſary for the keeping of the ſaid Eccleſiaſtical Courts*, *or for the enabling of* Citations, Suſpenſions,

Excommunications, *or other* Cenſures *of the* Church. *And that it is not neceſſary that* Summons, Citations, *or other* Proceſſes Eccleſiaſtical *in the ſaid* Courts, *or* Inſtitutions, *or* Inductions *to* Benefices, *or* Correction *of* Eccleſiaſtical *Offences*, *by* Cenſure *in thoſe Courts*, *be in the* King's Name, *or with the* Style *of the* King, *or under the* King's Seal, *or that their* Seals *of* Office *have in them the* King's Arms. *And that the* Statute *of* Primo Edwardi Sexti, cap. 2. *which Enacted the contrary, is not now in force.*

We are alſo of Opinion, that the Biſhops, Arch-deacons, *and other* Eccleſiaſtical *Perſons, may keep their* Viſitations *as uſually they have done, without Commiſſion under the* Great Seal *of* England *ſo to do.* John Bramſtone, John Finch, Humphrey Davenport, William Jones, John Dinham, Richard Hutton, George Croke, Thomas Trevor, George Vernor, Robert Berkley, Francis Crawley, Richard Weſton,

The Right Reverend Father in God, George *Lord Biſhop of* London *His Advertiſment.*

To all and every the *Miniſters*, *Church-wardens*, and *Side-men*, within the *City*, *Suburbs*, and *Dioceſs* of *London.*

WHereas *I am daily advertiſed by the relations of many honeſt and religious perſons, of a* General *Miſbehaviour in* moſt Churches, *in and about the* City *of* London, *in time of* Divine Service, Men *and* Boys *ſitting then cover'd with their* Hats *on their heads, without all ſhew of Reverence or Reſpect, either of that* Holy place *or* Action, *the one being the* Houſe *of* Almighty God, *the other a continued* Viciſſitude *(as it were) of* Speech *between* God *and his* People. *The due conſideration whereof might eaſily induce any well-diſpoſed* Chriſtian *to uſe ſuch* Outward *poſture and geſture of his body, as becometh that* Sacred *place, and the great* Majeſty *of that*

God, *to whom they come at that time*, Professedly *to perform a* Divine Worship. *I have therefore thought it my duty, incessantly to recommend unto you the* Ministers, Church-wardens, *and* Side-men, *the* Reformation *of this prophane abuse, scandalous to our* Religion, *against an express* Law *in that case provided, and condemned by the contrary practice of all Christians in all Ages in their like* Solemnities *and* Assemblies, *praying and requiring you to joyn together your utmost endeavours to effect the same, for which purpose it shall be necessary for you, the* Church-wardens *and* Side-men, *during the time of* Divine Service, *diligently to look about the* Church, *and where you see any covered, if* Boys, *or of the younger sort, those to shame openly by pulling off their* Hats, *and* chastize *with such* Discipline *as you have been laudably accustomed to inflict upon such rude and unmannerly Fellows; If the* Elder *or better sort (though I well hope that none of that condition, out of their own judgment, will hereafter offend in this kind) those to* admonish *gravely of their duty, representing unto them the inconvenien es of this their*

their ill example, and how directly repugnant it is to the Apoſtle's *Rule of* Decency *in the* Church, *thus to celebrate* Divine Service, *and to perform a Profeſſed and* Religious Worſhip *of* Almighty God. *After which your Admonition, if any ſhall obſtinately refuſe to uncover his or their heads in* Service *time, you ſhall then preſent them to* Me *or my* Chancellor, *to the end that they, by the ſeverity of Cenſures, may be amended, by whom brotherly and gentle perſwaſions have been contemned. Moreover alſo I am certainly informed, That the* Publick *Service of* Almighty God *in the* Churches *is omitted, and thereby come to neglect, and almoſt ſcorned, foraſmuch as the* Miniſters *read not the* Divine Service, *the* Firſt *and* Second *Service, before their* Sermons, *according to the order of our* Church Liturgy, *and the* Canon *in that caſe provided: I do therefore hereby require all the* Parſons, Vicars, *and* Curates *in my* Dioceſs, *to take care, that they offend not in this kind, ſtrictly likewiſe requiring you the* Church-wardens *and* Side-men, *that according to your* Oathes *you preſent to* Me *or my* Chancellor

cellor *thoſe* Miniſters *that ſhall be faulty in this kind, &c.*

City Petition 1646

1. That ſome ſtrict and ſpeedy courſe may be taken for the ſuppreſſing of all *Private* and *Separate Congregations.*

2. That all *Anabaptiſts*, *Browniſts*, *Hereticks*, *Schiſmaticks*, *Blaſphemers*, and all ſuch *Sectaries* as conform not to the *Publick Diſcipline*, eſtabliſhed, or to be eſtabliſhed by *Parliament*, may be fully declared againſt, and ſome effectual courſe taken for proceeding againſt ſuch perſons.

3. That as we are all *Subjects* of one *Kingdom*, ſo all may equally be required to yield obedience unto the *Government* ſet forth, or to be ſet forth, by *Parliament.*

4. That no Perſon diſaffected to the *Government* ſet forth, or to be ſet forth, by *Parliament*, may be employed in any place of *Publick* truſt.

The

The moſt Reverend Father in God, the Lord Archbiſhop of *Canterbury* his *Grace*, to all the *Lords* the *Biſhops* within his *Province* of *Canterbury*.

AFter my hearty Commendations. I have lately received Letters from His Majeſty, *wherein* He *takes notice of the continuance and increaſe of ſome bold Abuſes and Extravagances in the* Church, *eſpecially in* Preachers, *notwithſtanding* His *great Indulgence uſed towards them: And fore-ſeeing the miſchief and inconveniencies likely to enſue thereupon, if not timely prevented and repreſſed*; Hath *out of* His Princely *and tender care of the* Peace *of the* Church *ſent withall certain* Directions *to be ſtrictly obſerved by the* Biſhops *in their ſeveral* Dioceſſes, *(as by the* Copies *thereof which I have ſent here incloſed, your* Lo dſhip's *will more fully underſtand) and for the more ſpeedy diſpatch and eaſe in the Communication, hath been* Graciouſly *pleaſed to command ſo many Copies thereof to be Printed as ſhall be needful, a proportionalle number whereof will be forthwith ſent*

unto

unto your Lordship *for your* Dioceſs. *Now as we cannot but with all thankfulneſs acknowledge* His Majeſty's Affectionate Care *and* Zeal *in this* His *providing for the good and Welfare of the* Church, *by all means which* He *finds may be conducible thereunto; So my earneſt deſire and hope is,* We *ſhall not be ſo much wanting to our own good, as not to ſecond thoſe* His Majeſty's Commands *with the utmoſt of* Our *endeavours; But that your* Lordſhip, *when you ſhall have given order for the careful diſperſing and communicating thoſe Copies, as is required, will by your diligent inſpection, and ſerious* Admonitions *to your* Clergy, *as occaſion ſhall be offered, be able in due time to return an account of the ſucceſs in the Obſervation, anſwerable to* His Majeſty's *expectation, and* Pious *Deſigns in this* His *Injunction. And ſo with my* Prayers *to* God *for a* Bleſſing *upon your Endeavours herein, I commit you to* His *holy Protection, and reſt,*

Your Lordſhips very
Loving Friend and
Brother,
W. Cant.

Lambeth 23
Octob. 1662.

The

The Right Reverend Father in God, *Gilbert* Lord Biſhop of *London*, his Injunction.

GIlbert, *by the* Divine *Providence*, Biſhop *of* London, To *our* Well-beloved *in* Chriſt *in the* City *and* Our Dioceſs *of* London, *ſendeth* Greeting: *Whereas we are informed and ſadly reſent the great* Profanation *of the* Lord's day; *by ſeveral Abuſes and Miſdemeanors in exceſs of Riot, by* Tipling, Sporting, Idling, *and* Wandring *about the* Streets *in the time of* Divine Service, *and other unlawful and unwarrantable courſes, committed and continued both in your* Pariſh *and divers other parts of the* City, *and* Suburbs *thereof, by an* Idle *and* Licentious *ſort of People, to the great diſhonor of* God, *and profanation of his* Day, *the ſcandal of our* Religion, *and the conſcientious Profeſſors thereof, and contempt of the* Laws *and* Authority *both* Eccleſiaſtical *and* Civil: *Theſe are therefore to require you duely and ſeriouſly to exhort and perſwade thoſe in* Authority *in your* Pariſh

Pariſh *and* Congregation *carefully to look after all ſuch offenders in any kind whatſoever, together with all thoſe that* Abet, Receive, *or* Entertain them, *and either preſent them unto* Us, *that we may proceed againſt them, or (if the nature of their Crime and Offence require it) return them to the* Civil Magiſtrate, *that ſo by the Conjunction of* Our Power *and* Authority, *ſuch ſeaſonable and timely Remedy may be* uſed *for prevention of the like diſorders for the time to come, as is fit and neceſſary in buſineſs of ſo ſerious and* General *concernment.*

Given under our *Hand* and *Seal* the *Twelfth* day of *September*, in the *Year* of our *Lord one thouſand ſix hundred ſixty* and *two*. And in the *ſecond Year* of our *Conſecration.*

Act. & Mon. fol. 1521.

There was ſet forth by the *moſt* Innocent *King Edward* the whole *Church-Service*, with great *Deliberation*, and the *Advice* of the *beſt* Learned men of the *Realm*, and *Authoriſed* by the whole *Parlia-*

Parliament, and *Received* and *Publiſhed* gladly by the whole *Realm*, which Book was never Reformed but once, and yet by that one *Reformation* it was ſo fully perfected, according to the Rules of *Chriſtian Religion* in every behalf, that no *Chriſtian Conſcience* can be offended with any thing therein contained.

Look if any Line be blameable in our *Service*, take hold of your advantage, I think Mr. *Jewel* will accept it for an *Article*. *Our Service* is good and godly, every *Tittle* grounded upon *Holy* Scripture; and with what face do you call it darkneſs? But men are aſhamed to ſeem guilty, who always have been *Judges*, or at leaſt *Accuſers*. *Dering againſt Haddon.*

The *Papiſts* of all *Places*, their deſires and attempts to recover *England* have been always, and ſtill are the ſtrongeſt, which in their ſober moods many of them will acknowledge to have been the onely *Nation*, that walk the *Right* way of *juſtifiable Reformation*, in compariſon of others who have run headlong rather to a *Tumultuous Innovation*; whereas that alteration that hath been in *England*, was brought in with *peaceable* and *orderly*. *Anonymus.*

derly proceedings, by *General* consent of the *Prince* and whole *Realm*, Representatively *Assembled* in Solemn *Parliament*, a great part of their own *Clergy* according and conforming themselves unto it. What *publick* discussing and long deliberation did perswade them to be faulty, that taken away: The *Succession* of *Bishops* and *Vocation* of *Ministers* continued, the *Dignity* and *State* of the *Clergy* preserved, the *Honor* and *Solemnity* of the *Word of God* not abused, the more *Antient Usages* not cancell'd, no Humor of affecting contrariety, but a charitable endeavour rather of *Conformity* with the *Church* of *Rome* in whatsoever they thought *not gain-saying* to the express *Law* of *God*, which is the onely approveable way in all *New Reformations*.

Reasons *against the* Covenant.

Ursinus. *Principalis autem causa juramenti debet esse gloria Dei, salus proximi privata & publica.*

The chief ends of an *Oath* are the *Glo-*

ry

ry of *God*, the safeguard and welfare as well *private* as *publick* of our *Neighbours*.

But the ends of the *Covenant* have not been answerable to these ends, and therefore ought not to be kept nor observed, though sworn unto. For

The *Covenant*, *Cum verbo Dei pugnat, & sit de rebus adversis, falsis, incertis, illicitis, non necessariis, impossibilibus, levibus, futilibus, & irrationabilibus, absq; necessitate.* 1.

The *Covenant* is not agreeable to the Word of *God*, and is made of things *preposterous, false, uncertain, unlawful*, not *necessary, impossible, light, frivolous*, and *unseasonable*, without *necessity*. See Dr. *Featly's League Illegal*. The *Anti-Covenant* Printed at *Oxford* 1643.

Juramenta autem de rebus illicitis, &c. facta sive per errorem, sive per ignorantiam, sive per infirmitatem, sive contra conscientiam, non sunt servanda, sed retractanda, & corrigenda, pœnitentiam agendo, & a malo proposito desistendo, non autem in eo persistendo & illud exsequendo, Ps. 15. 6. *Nam qui servat juramentum illicitum*, (as is the Covenant) *bis* Ursinus. 2.

bis peccat, semel male jurando, & iterum male juratum servando: & juxta regulam, Quod malè juratur pejus servatur. Quæ enim Deus prohibet, ea nec jurata vult servari, & quæ vetat promittere vel jurare ea tanto magis facere prohibet, quanto facere, quam promittere est gravius. Illicitum enim non servatum minimè facit Deum testem mendacii: quando quidem mali retractatio bona est, ut retractatio juramenti Dividis, *quo juraverat se* Nabalem *perditurum cum familia*, &c.

Ursinus. 2. *Oaths* made of *Unlawfull* things, either by an *Error*, or by *Ignorance*, or through *Infirmity*, or against the *Conscience*, it is a sin to keep them. And therefore such *Oaths* are to be *Retracted* and *Re-called* by Repenting, and Surceasing a wicked purpose, not to be continued by Persisting and Practising, lest we add thereby sin unto sin. For he that keeps an *Oath* made of *Unlawfull* things, (*as is the Covenant*) heapeth sin upon sin, both in that he Sware amiss, and also in that he endeavoureth to do that which he Sware amiss, according to the Common rule, *Ill sworn, and Worse kept*. For what

what things *God* forbids, thoſe things he will not have Men, either *Sworn* or *Unſworn* to perform: And what he forbids us to *will*, or *promiſe*, or *ſwear*; ſo much the more he forbids us to do the ſame, how much the more grievous a thing it is to do them, than to will or promiſe. For an *unlawful Oath* being broken maketh not *God* witneſs of a Lie, becauſe the revoking of it is good, as appears in the revoking of that *Oath* which *David* had made to deſtroy *Nabal*, with all his houſhold, &c.

Although no Human *Power* and *Authority* can diſpence with a *Lawful Oath*, *Quia juramentum pertinet ad forum Divinum*, yet in ſome caſe (*as in the Covenant*) it cannot be denied, but the Obligation of an *Oath* ceaſeth, *Sublata cauſa tollitur effectus, ſublato relato tollitur correlatum.* Or when any *Oath* hath a ſpecial reference to the benefit of thoſe to whom we ſwear, or make the promiſe (as the *Covenant* had firſt to the *Church* of *Scotland*, and pretendedly to the *Church* of *England*) if we have their *deſire* or *conſent*, the *Obligation* ceaſeth; becauſe all ſuch *Oathes* (*and ſo the Covenant*)

3. *Henderſon.*

Henderſon.

venant) from the nature of the thing doth include a *Condition*. Now the *King*, the *Church* of *England*, the *Church* of *Scotland*, nor the *Parliaments* of either *Kingdom*, never gave any consent or Civil sanction to the *Covenant*, but on the contrary have abolish'd all *Laws* made as *illegall* and *unjust* whereby we were bound to the keeping of it: So that the *Covenant* doth not bind us nor our consciences to the observing of it, otherwise no *Laws* could be altered by the *Legislative Power*.

The *Unfeigned* Assent and Consent of all *Ministers*.

I A.B. *do here declare my* unfeigned *Assent and Consent to all and every thing contained and prescribed in, and by the* Book, *intituled*, The *Book* of *Common-prayer* and *Administration* of the *Sacraments*, and other *Rites* and *Ceremonies* of the *Church*, according to the *Use* of the *Church* of *England*, together with the *Psalter* or *Psalms* of *David*, Pointed as they are to be sung or said in *Churches*;

Churches; and the form or manner of Making, Ordaining, or Conſecrating of *Biſhops*, *Prieſts*, and *Deacons*.

By the Parliament *of* England, 1662.

A *Declaration* or *Acknowledgment* to be Subſcribed unto.

I A. B. *do declare, that it is not* Lawful *upon any pretence whatſoever to take* Arms *againſt the* King, *and that I do abhorr that traiterous Poſition, of taking* Arms *by* His Authority *againſt* His Perſon, *or againſt thoſe that are Commiſſionated by him, and that I will conform to the* Liturgy *of the* Church *of* England *as it is now by* Law *eſtabliſhed; And I do declare, that I do hold there lies no Obligation upon me, or any other perſon from the* Oath, *commonly called* The Solemn League and Covenant, *to endeavour any change or alteration of* Government *either in* Church *or* State; *And that the ſame was in it ſelf an* unlawful Oath, *and impoſed upon the* Subjects *of this* Realm,

againſt the known Laws *and* Liberties *of this* Kingdom.

By the *Parliament* of *Scotland*, 1662.

A *Declaration* to be ſubſcribed unto.

I A. B. *do declare, that it is unlawful for any to take up* Arms *againſt* His Majeſty, *or to enter in* Leagues *and* Covenants *without* His Majeſty; *And that all the late* Acts *of* Committees, *and the two late* Oathes *called the* Solemn League and Covenant, *and* National Covenant, *are unlawful, and no ways binding on any.*

By the *Parliament* of *Scotland Edinburgh Septemb.* 5. 1662.

A Declaration.

I *Declare, that I do judge it* unlawful *for* Subjects *upon pretence of* Reformation *or other pretence whatſoever, to*

enter

enter into Leagues *and* Covenants, *or to take up* Arms *againſt the* King, *or thoſe Commiſſionated by* Him: *And that all theſe* Gatherings, Convocations, Petitions, Proteſtations, *and erecting and keeping* Council-Tables, *that were uſed in the beginning, and for carrying on of the late Troubles, were* Unlawful *and* Seditious. *And particularly, that theſe* Oaths, *whereof the one was commonly called The* National Covenant, *(as it was ſworn and explained in the year* one thouſand ſix hundred and thirty eight, *and thereafter) and the other entituled,* A Solemn League and Covenant, *were, and are, in themſelves,* Unlawful Oathes, *and were taken by, and impoſed upon, the* Subjects *of this* Kingdom, *againſt the* Fundamental Laws *and* Liberties *of the ſame; And that there lieth no* Obligation *upon me, or any of the* Subjects, *from the ſaid* Oathes, *or either of them, to endeavour any change or alteration of the* Government, *either in* Church *or* State, *as it is now eſtabliſhed by the* Laws *of the* Kingdom.

4. Incendiaries, Malignants. Becauſe there are ſuch expreſſions in the *Covenant* as are not to be found in any *Oath* that hath been taken in the *Kingdom*, and for that the *Laws* of the *Land* are left out, and not ſo much as once named.

5. All Scripture-Covenanting from the *Alpha* unto the *Omega* thereof, were commanded or chiefly acted by the *Kings* or the Chief *Rulers*, and not one of the *Covenants* by the *Elders* of the People, againſt or without the conſent of the *King*.

6. The *Covenant* is againſt *Cuſtome*, *Uſage*, *Judicial Records*, and *Acts* of *Parliament*, the *King's Declarations* and *Proclamation*, and againſt all the *Cuſtoms* and *Uſages* of all *Nations* in the world, themſelves being *Judges*, and therefore ought not ſo much as to have been intended, much leſs ſworn unto.

Mr. *Nye.* Such an *Oath*, as for Matter, Perſons, and other Circumſtances, *the like hath not been* in any *Age*, or *Oath* we read of in *Sacred* or *Human* Story.

Iid. We are entring now upon a work of the greateſt moment and concernment *that ever was undertaken* by any of Us, or any of our *Fore-fathers* before us,

or

or our *neighbouring Nations* about us.

The *Reformed Churches*, the *Low-Countries*, our *Noble* and *Chriſtian Progenitors* entred not into ſuch a *Solemn League and Covenant*, (whence have we this *Covenant* then?) *Henderſon.*

The dangers and preſſures of the *Kingdom* of *Scotland* growing to greater extremity, ſuch as were entruſted with the *Publick* affairs of the *Kingdom* were *neceſſitated* to call a *Convention* of the *Eſtates* for conſidering of the preſent affairs----- And *Commiſſioners* were ſent from both *Houſes* of *Parliament* (*not from the King*) to conſider with the *Eſtates* of the *Kingdom* of *Scotland* (*without the King*) what then? Their conſultations did in the end bring forth this *Covenant*. When the *Reformed Churches* ſhall hear of this---(ſo neither the *King* nor the *Reformed Churches* were conſulted with in this matter) How then?

The *Covenant* is a *Divine Engine* the godly have found out. This is the firſt time the *Sun* ſaw ſuch a confederation; and therefore there ſhould be as much *Art* uſed in preſerving the *Spirits* of *Salt-marſh*

people, as there was *Art* uſed in raiſing them up to this *Height*.

Coleman. This is a *new thing*, and not done in our *Land* before; Ask your *Fathers*, conſult with the *Aged* of your times, whether *ever ſuch a thing* were done in their days, or in the days of their *fathers* before them?

7. 1643. 1641. The *Covenant* is *diametrically* oppoſite to the *Proteſtation* taken not long before, wherein we have ſworn, That to our *Power*, and as far as *Lawfully* we may, we will oppoſe, and by all good ways and means endeavour to bring to condign puniſhment all ſuch as ſhall either by *Force*, *Plots*, *Conſpiracies*, or otherwiſe, do any thing contrary to the true *Reformed Proteſtant Religion eſtabliſhed*, or againſt *His Majeſty's Royal Perſon*, *Honor*, *or Eſtate*, *&c.* which was taken in *Lawful* things, beſides the *Oathes* of *Allegiance* and *Supremacy*, which were taken *Lawfully*, and in *Lawfull* things long before, and ſo made all contrary *Oathes* unlawful to be afterwards either taken or kept. Now lay your hands upon your hearts, *St. Jerom.* conſider and take the counſel of St. *Jerom*

rom unto *Ruffinus.* Never bluſh, man, to change thy opinion *(of the Covenant)* for neither you, or I, or any perſon living, are of ſo great *Authority*, as to be aſham'd to confeſs they have *erred.*

As it is a crime odious in the nature of it to endeavour the alteration of the *Government* of the *State*, ſo it is odious in the *judgment* of the *Law.* To alter the ſetled frame and conſtitution of the *Government* is *Treaſon* in any *State.* *Pym.*

Aut undique Religionem tolle, aut uſquequaque conſerva. *Cicero.*

Either take away *Religion* clean, or preſerve it *in all points* whole and ſound.

The material Sword is put into the hands of the *King* by *Almighty God.* *Bracton.* l. 1. c. 8.

By the material Sword is meant *Power* and *Right*, to look to the defence and preſervation of the *Kingdom*, and it is no leſs than *Treaſon* to enter into any *Aſſociation* (or *Confederacy*) without the *King's Conſent*, or againſt *His Will.* lib. 2. c. 24.

By the KING.

His Majeſty's Proclamation, forbidding the tendring or taking the late *Vow* or *Covenant*, &c.

WHereas We *have lately ſeen a* Vow *or* Covenant *pretended to be taken by ſome Members of both* Houſes *of* Parliament, *whereby, after the taking notice of a* Popiſh *and* Traiterous *Plot, for the ſubverſion of the* True Reformed Religion, *and the* Liberties *of the* Subject, *and to* ſurpriſe *the* Cities *of* London *and* Weſtminſter, *They do promiſe and covenant, according to their utmoſt power, to aſſiſt the* Forces *pretended to be raiſed and continued by both* Houſes *of* Parliament, *againſt the* Forces *raiſed by* Us, *and to aſſiſt all other perſons that ſhall take the ſaid* Oath; *which* Oath, *as the ſame hath been taken without the leaſt colour or ground, the Contrivers thereof well knowing, that there is no* Popiſh Army *within this* Kingdom, *that* We *are ſo far from giving countenance to that* Religion, *that* We *have always given, and*

and always offered Our *conſent to any* Act *for the ſuppreſſion of* Popery, *and the growth thereof; and that the* Army *raiſed by* Us *is in truth for the neceſſary defence of the true* Reformed Proteſtant Religion *eſtabliſhed by* Law, *the* Liberty *and* Property *of the* Subject, *and* Our Own Juſt Rights *according to* Law, *All which being ſetled and ſubmitted to, or ſuch a free and peaceable* Convention *in* Parliament *being provided for, that the ſame might be ſetled*, We *have offered, and are ſtill ready to* Disband Our Armies: *and as the ſaid* Oath *was deviſed onely to prevent peace, and to pre-ingage the* Votes *of the* Members *of both* Houſes *(directly contrary to the* Freedom *and* Liberty *of* Parliament*) and to ingage them and* Our *good* Subjects *in the maintenance of this horrid and odious* Rebellion, *ſo it is directly contrary, as well to their natural* Duty, *as to the* Oathes *of* Allegiance *and* Supremacy *eſtabliſhed by* Law, *which obliges them to bear to* Us Truth *and* Faith *of life*, Members, *and* Earthly Honor, *and to defend* Us *to the utmoſt of their powers againſt all conſpiracies and attempts whatſoever, which ſhall be made againſt*

againſt Our Perſon, Our Crown *and* Dignity, *and to do their beſt Endeavours to diſcloſe and make known to* Us *all* Treaſons *and* Traiterous Conſpiracies *which ſhall be againſt* Us, *and to their power to aſſiſt and defend all* Juriſdictions, Priviledges, Preheminences, *and* Authority *belonging to* Us, *or united and annexed to the* Imperial Crown *of this* Realm. *And whereas* We *are informed, that ſome deſperate ſeditious perſons do endeavour to perſwade and ſeduce others of* Our good Subjects *to take the ſaid* Oath, *thereby to ingage them and this* Kingdom *into a continuance of theſe miſerable and bloody diſtempers*, We *do therefore out of* Grace *and compaſſion to* Our *people, and that they may not by any craft or violence ſuffer themſelves to be ſeduced againſt their* Duty *and* Conſcience, *warn them of their* natural Allegiance, *and their* Obligations *by* Oathes *lawfully adminiſtred to them, and with them to remember the great* Bleſſings *of* God *in* Peace *and* Plenty, *which the whole* Kingdom *hath received, whilſt that* Duty *and thoſe* Oathes *were carefully obſerved, and the unſpeakable miſeries and calamities they*

have

have ſuffered in the breaking and violating thereof. And we do ſtreightly charge and command Our *loving* Subjects *of what degree and quality ſoever, upon their* Allegiance, *that they preſume not to take the ſaid* Seditious *and* Traiterous Vow *or* Covenant, *which indeavours to withdraw them from their* Natural Allegiance *which they owe unto* Us, *and to which they are or ought to be ſworn, and are bound by the* Laws *of the* Land, *albeit they are not ſworn, and engages them in* Acts *of* High Treaſon *by the expreſs* Letter *of the* Statute *of the* twenty fifth year *of* King Edward *the* Third. *And* We *do likewiſe hereby forbid and inhibit all* Our Subjects *to impoſe, adminiſter, or tender the ſaid* Oath *or* Covenant: *And if notwithſtanding this* Our Gracious Proclamation *any perſon ſhall preſume to impoſe, tender, or take the ſaid* Vow *or* Covenant, We *ſhall proceed againſt him or them with all ſeverity, according to the* known Laws of the Land.

Given at *Our Court* at *Oxford* the *one and twentieth day* of *June*, in the *nineteenth year* of *Our Reign.*

God ſave the King. *An-*

Antiqua fert animus-dicere-----

1. From his *Majesty's* command, and because our *Government* hath been, and stands established by *Kingly* power, which power I am not to question, but perform what is commanded: for the King ruleth absolutely, and commandeth his people at his pleasure, as the World and all things contained therein are tied in subjection unto the will of the *Highest King.*

2. Because the *Statutes* and *Acts* of *Parliament* which banished *Popery* out of this *Kingdom*, did establish our *Church-Government* with the *Ceremonies* as Lawful: and if we through weakness or perverseness make *Lawful* things to be *Unlawful*, that will not excuse us in our disobedience, our error is our sin, and one sin will not excuse another sin. *Baxter.*

3. Because the *King* as *God's* Vicegerent is bound to maintain and advance the true *Religion*, so far forth as the light of Nature can manifest it, or Divine Revelation doth make it known unto *Him*: yea, a *Christian King* is a *Law-giver* above

above the *Eccleſiaſtical* Law-makers, for with *Him* is Wiſdom, Power, Righteouſneſs, Meekneſs, Juſtice and Judgment. Therefore we ought to acquieſce in the unanimous *Votes* of the *King's Majeſty*, The *Honorable Houſes* of *Parliament*, And the *Venerable Convocation*; and all Powers and Intereſts ought to be fully ſatisfi'd, whether in the deciſion of Controverſies in *Religion*, making *Eccleſiaſtical* Canons, &c. or any the like *Eccleſiaſtical* matters, becauſe they are the conjunct *Votes* of all the concerned.

The *General Aſſembly* in *Parliament* is the *Common-Council* of the *Realm*, called together by the *King* for advice in matters concerning the whole *Realm*; of which *Aſſembly*, ſome be *Counſellors* by birth as the *Barons*, by *Succeſſion* as the *Biſhops*, by *Election* as *Knights* and *Burgeſſes*, the *King* as the Head to give life: The *Barony* conſiſting of *Lords* Spiritual and Temporal, and the *Commonalty* made up of the *Knights* and *Burgeſſes* be as the Body, to deliberate, confer, and conclude. So that foraſmuch as every man from the higheſt to the loweſt is there, either in perſon or procuration, therefore

4. *Lambard.*

therefore of right reaſon every man is ſaid to be bound by that which doth paſs from ſuch an *Aſſembly*.

J. Goodwin. The *Parliamentary Aſſembly* in a Repreſentative and Legal conſideration, is the whole Body of the *Nation*, and of all the perſons in it, having the ſame *Power* and *Authority* by *Law*, and in *Conſcience* too, to do every whit as much in every reſpect, as the whole *Nation*, and all the particular perſons therein could have, if they were met together. All the *Kingdom* beſides hath no ſuch *Power*, as they: and things may be done very *Lawfully*, and with a good *Conſcience*, by virtue of their Appointment and Command (with the *King's* Conſent) which could not be done without it, though a *thouſand* times more men or perſons than they are ſhould command them.

5. Becauſe the *Councel* of the *King* conſiſteth onely of perſons thereunto eſpecially elected by *Himſelf*, and thereunto ſworn to ſerve *Him* with their faithful advice and counſel, and whether they be *Nobles* or no, it is not material, ſeeing that the Calling cometh not by *Birth*,

Lambard.

but

but groweth by *Election*, and be ſo incorporate with him, as he ſpeaketh by them, and their *Judgments* are reputed to be *His* own.

Becauſe the *King* and *Governors* ſubſtituted under him, both *Eccleſiaſtical* and *Civil*, excel in virtue, by equity ſaving from injury, and do maintain all in one indifferency of *Right* and *Juſtice*, and therefore to be obeyed in what they ſhall command by all good *Subjects*. 6.

A man's conſent to an *Unlawful Power*, in an abſolute and ſimple conſideration, is a meer *Nullity*, and ſuch a a *Power* never the more *Lawfullized* thereby. J. Goodwin.

Becauſe the *King* in his own *Kingdom* is the onely *Supreme Judge*, and bound by his Coronation Oath to be the onely *Judge* of his people, as may appear by this one Queſtion therein amongſt others, *Facere fieri in omnibus judiciis tuis æquam, & rectam juſtitiam, & diſcretionem in miſericordia & veritate ſecundùm vires tuas. Judiciis tuis & vires tuas*, do more properly denote untous his own doings, than the doings of his *ſubaltern* Juſtices, albeit their judg- 7. Lambard.

ment be after a certain manner the *Judgment* of the *King* himſelf alſo, from whence their *Authority* is derived.

3. *Camero*, the Learned holdeth, that in things pertaining to external order in *Religion*, *Kings* may command what they will, *pro Authoritate*, and forbid to ſeek any other reaſon, beſides the *Majeſty* of their *Authority*; yea, when they command, *frivola*, *dura*, *& iniqua reſpectu noſtri*: our conſciences are bound not onely in reſpect of the end, becauſe ſcandal ſhould poſſibly follow in caſe we obey not, but alſo *jubentis reſpectu*, becauſe the *Apoſtle* bids us obey the *Magiſtrate* for conſcience ſake. *Rex Dei Vicarius eſt in Regno ſuo*, The *King* is *God's Vicar* in his own *Kingdom*.

Eleutherius to K. Lucius.

9. Becauſe we have the teſtimony not onely of *Antiquity*, but of *Papiſts* themſelves, in the days of *Queen Elizabeth* of ever bleſſed memory (whoſe *Church-Government* was the ſame with ours now in being) If (ſay they) there be nothing to keep her (meaning the *Queen*) from Heaven but *Her Religion*, no doubt but *She* ſhall go thither; for I can tell you this, that the *moſt Learned* men of the

Guazzo.

world

world are of this opinion, that *Her Religion* is the high way to *Heaven*; and if a Tree be known by its Fruits, we doubt not but this Tree is good, which bringeth forth ſuch Fruits as the like are not to be found in the whole world again: a *Princeſs* (and now a *Prince*) endued with ſuch piety, ſuch purity, &c. that *She* (and now *He*) may be a pattern for all *Princes* to practiſe by: *Grave* and *Wiſe Counſellors* referring all their thoughts and doings to *God*'s glory, their *Prince*'s ſafety, and their *Country*'s commodity: a well-diſpoſed and orderly *Commonalty*, ruled as much by *Religion* as *Law*, obeying as well for conſcience as fear; continual peace and quietneſs, which is a ſingular bleſſing of *God*, and an undoubted ſign that *God* liketh well of *Her* (and now of *His*) proceedings; For as *She* (ſo *He*) baniſhed *Popery*, keeps the *Ceremonies*, and maintaineth the *Authority* of *Biſhops*.

To attempt to be the *Authors* of Combinations, to extort by *tumults* the *alteration* of any part of the *eſtabliſhed Government* Eccleſiaſtical or Civil, is *Treaſon*, and will lay ſuch men open 10.

to the lash of the *Law*.

Stow in vit. H. 7. *Bugnal*, *Scot*, *Heath*, and *Kennington* being Sanctuary men, in St. *Martins le Grand*, *London*, had judgment to be hang'd, drawn, and quarter'd, for setting up seditious *Bills*, to the scandal of the *King*, and some of his *Council*.

in vita Eliz. *Penry*, *Udal*, *Barrow*, *Greenwood*, *Studley*, *Billots*, and *Bowdler*, were Condemned, and three of them hanged for writing *Treasonable* and *Seditious* Books, by which the Peace of the *Kingdom* might have been disturbed, though no *Rebellion* followed.

Hollingshed. in vit. Eliz. *Copping* and *Thacker* were Hang'd at St. *Edmonds-bury* for publishing the Pamphlets writ by *Robert Brown* against the *Book* of *Common-prayer*.

Hows Chron. Mr. *Williams*, Barrister of the *Middle Temple*, was Executed in King *James* his Reign, for writing a defamatory *Book* against the said *King* and his *Posterity*.

II. Because the Matter of *Church-Government* is far wide from every man's particular *profession*, neither is it to be spann'd and fathom'd by the length and reach of ordinary *discretion*, but requires great *faithfulness*, *gravity*, *meekness*, and

and *dexterity* to reſtore *Religion* into her place, and being placed, there to keep it.

Becauſe it is not a bare good intention, or *Zeal* without knowledge, that can juſtifie a good action, much leſs an evil action, it muſt be a mature knowledge that will warrant actions; upon which our *Cuſtoms* are grounded, now *Cuſtoms* are not to give place to men's *Humors*, but men muſt reſign their *Humors* to *Cuſtom*, nay, to *Government* eſtabliſhed by Law, for our *Government* hath been long and often eſtabliſhed, and if there were a change, we ſhould never be at peace within our ſelves, by reaſon of thoſe *humorous* affections that are amongſt us. 12.

Becauſe thoſe that thwart the *Government* of the *Church*, if left to themſelves, would be able to *croſs* the *King*, and encourage the people to *Rebellion*, and thereby become *unpeaceable*, *proud*, *obſtinate*, *diſobedient*, *ſelf-will'd*, and contradict the *Powers* that be of *God*. For can we expect *Unity* and *Peace* from thoſe that have been ſo wofully *divided* amongſt themſelves, and yet are *unanimous* againſt the *Rites* and *Ceremonies*? 13

14. Because it is a *Jesuitical* Opinion to hold, that *Princes* must determine nothing in matters of *Religion*, nor ought to encourage the *Church*: For Riches tend much to strengthen the *Clergy*, and preserve *Religion*; but dissentions, and divisions, and exasperating of the *King* against the *Bishops*, is the way to sow the seeds of another desperate War, and by novelties and diversities make people grow weary, and set loose to the practise of piety.

Paræus. *Magistratus est Custos Religionis*, The *Magistrate* is the Keeper of *Religion.*

Cunæus de Rep. Heb. *Persæpe Spiritus Divinus Reges principesq; Sacerdotes appellat, quia Ceremoniarum ad eos Religionumq; cura & tutela pertinet.*

The *Spirit* of *God* doth very often call *Kings* and *Princes Priests*, because the custody and care of *Ceremonies* and of *Religion* belongs to them.

Bilson. *Kings* and *Princes* before Christ subverted *Idolls*, Reformed *Religion* in their *Realms* by their *Princely Power* and *Zeal.*

Stat. 25. Hen. 8. It was Enacted by *Parliament*, That no

no *Canons* or *Conſtitutions* ſhould be made by the *Biſhops*, &c. and by them Promulgated, without the *King*'s Command.

The Clergy were forced to give up their Power of Executing any old *Canons* of the Church, without the King's conſent had before. Records of Convocation.

All former *Conſtitutions* Provincial and Synodal, though hitherto in force, by the Authority of the whole *Weſtern* Church, were Committed to the *Arbitriment* of the *King*, and of ſixteen *Lay* perſons, and ſixteen of the *Clergy* appointed by the King, to be Approved or Rejected by them, according as they conceived them Conſiſtent with, or Repugnant to the *King*'s *Prerogative*, as Head of the Church, or to the Laws of God, &c. Heylins Hiſtory. Stat. 25. Hen. 8.

Authority was allowed to the *King*, to Repreſs and Correct all ſuch *Errors*, *Hereſies*, Abuſes and Enormities whatſoever they were, which by any manner of ſpiritual *Juriſdiction* might Lawfully be repreſſed, &c. any thing to the contrary notwithſtanding. Stat. 26. Hen. 8.

All manner of *Juriſdiction* Eccleſiaſtical, Ibid.

ſtical, was by *Parliament* acknowledged to belong to the *King*, as *Head* of the *Church*. So that no *Biſhop* had any Eccleſiaſtical *Juriſdiction*, but by, under, and from the *King*.

Stat. 37. Hen. 8. c. 17. *Supreme Power* of diſpenſing with any *Eccleſiaſtical Conſtitutions* is aſcribed to the *King* and *Parliament*, as recognized

Stat. 25. Hen. 8. c. 21. *Supreme Head* of the *Church*, and the *Arch-biſhop* made the *King*'s *Delegate*; ſo that in Caſe he ſhould refuſe, two other *Biſhops* might be named to Grant ſuch Diſpenſations. And after all, the *King* and *His* Court of *Chancery* are made the laſt *Judge*, what things in ſuch *Diſpenſations* are repugnant to *Scriptures*, and what not.

Stat. 37. Hen. 8. Though the *King* did not Perſonally himſelf Exerciſe the *Power* of the *Keys*, yet this *Right He claimed*, that no *Clergy* man being a Member of the *Engliſh Church*, ſhould Exerciſe it in *His Dominions*, in any Cauſe, or over any Perſon without the Leave and Appointment of *Him* the *Supreme Head*. Nor any refuſe to Exerciſe it, whenſoever *He* ſhould require.

Stat. 32. It was *Enacted*, that whoſoever ſhould teach

teach contrary to the *Determinations* Hen. 8. c.
which were ſet forth by the *King*, ſhould 26.
be Deemed and Treated as a *Heretick*.

An Act is made in which the *King* Stat. 2. 5.
and *Parliament* Authorize *Biſhops*, &c. 6. E. 6.
by Vertue of their *Act*, to take Informations concerning the not uſing the Form of Common-prayer then preſcribed, and to Puniſh the ſame by *Excommunication*, &c.

Confirmed by 1 *Eliz.* cap. 1. 5 *Eliz.* cap. 1. 23 *Eliz.* cap. 1.

Becauſe in doubtfull matters the reſo- 15.
lution of the *Major* part muſt be obeyed; Now it hath been reſolved by many *Kings* and *Princes*, that our *Government* is not repugnant to the Word of *God*, from whoſe Judgment there is no appeal, but only to *God* by Prayer.

Becauſe *Schiſm* did grow out of, and 16.
ariſe from *Preſbyterian Government* in the pureſt time, which cauſed the *Churches* then to out it, and to eſtabliſh *Epiſcopacy*, as the beſt Antidote againſt *Schiſm*, and for the Reſtauration and Maintenance of the *Churches* Peace, which was by *Succeſſion* from the *Apoſtles*, if not of *Divine Inſtitution*. The

Apoſtles

Bullinger 5. Ser. *Apostles* of *Christ* ordained *Bishops* in the *Church.* Now it seems a desperate course to use *Presbyterian Government* as a soveraign *Antidote* in our time, which had the effect of *Poison* upon the *Churches* in the *Apostles* time. *Lloyds prim. Epis.*

17. Because *Contention* is a deadly Enemy to *Charity*, and Holy-living; Now the refusing of *Subscription*, and Obedience to *Church-Government*, must needs kindle Contentions; and why will you thus Contend? seeing that the *Government* by *Bishops* is the *Government* of *Christ*, and what better *Government* can we expect from Man? A *Government* most of the Godly have Conformed to.

Baxter. Most of the Godly able *Ministers* of *England*, since the *Reformation*, have Judged *Episcopacy* Lawfull, or most Fit, and most of them did *Subscribe* and *Conform* to *Episcopal Government*, as a thing not contrary to the Word of *God*, (but as instituted by the *Apostles*, to which all or the most of the *Ancient Fathers* do agree) so that it is very Evident, that it is very Consistent with a Godly Life to Judge *Episcopacy* lawfull and fit, or else so many *hundred* of *Learned*

ned and *Godly* men would not have been of that *mind*.

Becauſe they ought to be under the Obedience of all Laws *Eccleſiaſtical* and *Civil*, which that *Prince* commands under whom they Live; *Diviſion* in *Government* makes *Diviſion* in a *Kingdome*, and a *Kingdome* divided cannot ſtand. *Omne regnum in ſe diviſum deſolabitur*. 18.

Becauſe the Grandeſt oppoſers of the *Government* of the *Church* of *England*, have ever been of *Unconſtant principles*, though Violently *zealous* in oppoſing *Indifferent* things. Which if ſimply Unlawfull they were ſin, why then do they not contend againſt them as ſinfull? but as formerly they did, ſo now they can diſpenſe with them under their own *Cure*, in the *Perſon* of another, and *Subſcribe* themſelves if they might be Diſpenſed with, as to a Compliance in their *own Perſons*, which by the *Act* they are Enjoyned. Nor do we find any great Oppoſition in the time of the *Reign* of our Immortal *Queen Elizabeth*, untill *Her Majeſty* Commanded *Her Biſhops*, and *Her Biſhops* by *Her Authority* Com- 19.

manded

manded due Obedience to the *Government* of the *Church*: which doth manifest it was not, nor is not *Conscience*, that doth raise this Opposition against them, as if *Unlawfull*, but as not *Convenient* for them, that have been and still are *Braindistempered* opposers of them.

20. Because no *Persons* for the reason of inconveniency, ought to reject what *Publick Authority* hath allowed; Sith that it is apparent that the Composers of our *Divine Service-book*, made choice of the best things out of the most *Ancient Liturgies* of the Churches, which Flourished long before the Birth of *Antichrist*.

21. Because it hath not been manifested unto the *Church* of *England* by any *Irrefragable* positions, that the *Government* of the *Church* is Unlawfull, or the *Ceremonies* thereof Impure, for which impurity the *Church* should lay aside the Practice of them, being Warranted by the Word of *God*, or not Dissonant from it; And that they are Unlawfull, hath not nor cannot be Proved, though Disallowed by some, whose Approbation makes not the *Government* of the *Church* of

of *England* ever a whit the more *Lawfull*, though Conſented unto by them.

Becauſe we have the Truths of Doctrine, Chriſtian Ordinances, and a Holy People of the *Church* of *England*, exerciſing themſelves in the Holy Duties of *Religion*, without any manifeſt known ſin in the Manner of Worſhipping of *God*, or in the Matter, and therefore our *Government* ought not to be Altered, though Oppoſed by ſome that will not *Conform*, becauſe they are Commanded; and yet confeſs, we ought and muſt obey the *Ceremonies* for the ends Commanded, and as they tend to the Edification of our Selves and Others, and that if they tend to the Edification of the *Church* and good *Order*, they are *Lawfull* in the *Commander*. 22. *Robinſon Juſtific.*

Becauſe the Officers of the *Church*, (as our *Arch-biſhops*, *Biſhops*, &c.) met together to Diſcuſs and Conſider of matters for the good of the *Churches*, may be called a *Church* by the Judgment of the greateſt *Antagoniſt* of the *Church* of *England*. 23. *Robinſon.*

Becauſe the Order of *Biſhops* being of Divine Inſtitution, *Ordination*, or Confirmation 24.

firmation by the *Apoſtles*, it follows that they are not of leſs Excellency than the *Churches*, whoſe Servants they are, but that the Churches are and ought to be in due proportion Inferior unto them: The *Man* was not Created for the *Woman*, but the *Woman* for the *Man*; and as *Miniſters* of the revealed Will of *God*, they are infinitely above and Superior unto all, (ſaith our great *Antagoniſt*) and for this Ambaſſage of *God* and *Chriſt*, they are abſolutely and ſimply to be Obeyed.

Robinſon.

25. Becauſe wearing the *Surplice*, *Cope*, *Corner'd Cap*, *Tippet*, *Rotchet*, the uſe of the *Ring* in Marriage, Signing with the Sign of the *Croſs* in *Baptiſm*, *Kneeling*, *Sitting*, or *Standing* in *Divine Service*, are not *Ceremonies* in themſelves, but only when they are ſo Deſigned, Appointed, and Obſerved. A *Biſhop* doth not wear the *Judges* Quoif, the *Counſellour* a *Surplice*, the *Attourney* a *Miniſters* Garment, a *Lay* man *Parliament* Robes, an ordinary *Citizen* an *Alderman's* Badge, it is one thing to wear a Garment to keep one Warm, or for ſome other Service, and another thing to wear it as a Diſtinctive cognizance of *Authority*,

Dr. *Burges.*

rity, of ſuch and ſuch a *Degree*, *Office*, *Calling*, or *Profeſſion*, in which uſe it is a *Ceremony*, otherwiſe not; a *Ceremony* external, becauſe internal actions of the mind being matters of ſubſtance, cannot be duely called *Ceremonies*; yet the inſtitution or obſervation of an action or thing (to expreſs this or that) to ſuch an uſe as is *Ceremonious*, makes it a *Ceremony*. See *Styleman's Peace-Offering*. Dr. *Burges*.

26. Becauſe meer Civility would teach, though *Religion* were ſilent, that men under *Authority* ſhould obey, and candidly forbear to intermeddle in matters of which they are not meet *Judges*, though as *Mint*, *Anniſe*, and *Cummin*; but *Religion* ſhould teach them much more, and put them in mind of the weighty things of the *Law* of *Chriſt*, ſtudying by all ways to gain ſome. *I became a* Jew *that I might gain the* Jew, ſaith that great *Doctor* of the *Gentiles*; and was this by contradicting and gain-ſaying the *Ceremonies* of the *Jewiſh Church*?

27. Becauſe *God* is a *God* of *Order* and *Peace*, and hath ordained and commanded *Peace* and *Unity* between *Eccleſiaſtical* and *Civil* Power, leſt the *Peace* and

and *Union* both of *Churches* and *Kingdoms* be equally in danger of being broken. Now that there is in the *Church* of *England* purity of *Doctrine*, *Order* and *Unity* with *Peace*, the Brethren themselves confess, who do write about 1602. That in regard of the common grounds of *Religion*, and of the *Ministery*, we are all one, we are all of one *Faith*, one *Baptism*, one *Body*, one *Spirit*, have all one *Father*, one *Lord*; and be all of one *Heart*, against all wickedness, *Superstition*, *Idolatry*, *Heresie*, and that we seek with one Christian desire the advancement of the pure *Religion*, *Worship*, and *Honor* of *God*. We are all *Ministers* of the Word by one *Order*, we administer *Prayers* and *Sacraments* by one *Form*, we preach one *Faith* and substance of *Doctrine*. And we praise *God* heartily that the true *Faith*, by which we may be saved, and the true Doctrine of the Sacraments, and the pure Worship of God is truly taught, and that by publick *Authority*, and retained in the Book of *Articles*.

24. Because the propounding of the true *Doctrine*, the decision of *Controversies*, making

making of *Canons*, *Orders*, *Constitutions*, &c. expedient and necessary to edification of the *Church*, are Acts of *Religion* most proper to the *Church*; and to make *Laws* to establish them, to bestow Civil *Gifts* and *Privileges* upon the *Church*, to ordain Civil *Punishments* for Offences committed against Christian *Religion*, to erect *Courts* for the Cognizance of such *Causes*, and the execution of the *Laws*, is the peculiar and proper work of Christian *Kings*; who are the onely Judges of their People. Nevertheless *Lambard.* Christian *Kings*, though they may well do all these things without the help of the *Church*, yet have they not done it, but have made use of the *Church* for the more ample discharge of that great trust reposed in them. *Ut levior sit illis labor.*

29. Because the *Church* hath power in Civil actions that draw scandal with them, *Ecclesiastically* to censure, yea, the *Church* is to censure them *Ecclesiastically* in her members, though the *Magistrate* pardon or pass them by, except the Parties delinquent repent of them, for then they are to be forgiven. And what *Usurpation* is here upon the *Magistracy*? The

Robinson. greatest enemy of the Church hath confessed this for a truth.

30. Because our *Ceremonies* are not immediate means of Worship, neither do they terminate themselves in *God*, who is worshipped.

31. Because the *Church* doth not give signification and effecting supernatural events to human *Ceremonies*, as the *Papists* do. And no *Church* ought further to separate it self from the *Church* of *Rome*, either in *Doctrine* or *Ceremonies*, than she hath departed from her self when she was in her flourishing and best estate, and from *Christ* her *Lord* and *Head*.

K. James.

32. Because *Ceremonies* are ordained for those ends for which *Rites* may be ordained, and are agreeable to those Rules which *God's* Word prescribes, to wit, *Decency*, *Order*, and *Edification*.

33. For *Order* and *Uniformities* sake. Not any one Duty in all the Scripture so oft and so earnestly recommended as *Unity*, which cannot be effected without some joint care to walk *Uniformly* in the *Publick* Worship of *God*.

34. Because the appointment of *Ceremo-*

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nies to be uſed as *Ceremonies*, and not at all as Worſhip to *God* in themſelves, are no where *condemned* in the Scripture, though not *commanded*.

Becauſe our *Ceremonies* are of an in- 35.
different nature, and no *Religion* doth lie in the oppoſing of them, but *ſcandal* and *offence* doth ariſe thereby, cauſing even the good the Oppoſers might do to be evil ſpoken of, and to become unprofitable.

Becauſe our *Ceremonies* are not againſt 36.
Faith, or a good life, few and eaſie, which *Cuſtome* hath allowed; and the not conforming to the *Cuſtom* of a *Church* or *State*, doth give occaſion to *Cenſures* and *Opinions*, and thereby cauſe ſuſpition, where a man might paſs unqueſtion'd.

Becauſe the *Church* of *England* never 37.
caſt away all *Ceremonies*, nor utterly aboliſh'd them, but caſt away all that which was properly *Popiſh* and corrupt in them. And although the *Pope* have corrupted the ſound Doctrine, defiled the Sacraments, and uſes Ceremonies for the moſt part blaſphemous and Superſtitious; *yet we have* the ſound Doctrine, and wholeſome

ſome uſe of the Sacraments, with Ceremonies according to the rule ſerving unto Order, Comelineſs, and Edification.

38. Becauſe without *Ceremonies* which hurt not Faith and Charity, we ſhall never have any ſetled peace, and therefore men ſhould ſtudy what will be the iſſue of *untempered Zeal*, or rather Paſſion, in oppoſing our *Government* of the *Church* as unlawful, and to take heed leſt they raiſe up duſt with their own feet, to blind their own ſight.

39. Becauſe the departure from *Cuſtom* is unſafe and full of hazard, and an *Innovation* is ſcarce effected without *diſlike*, *oppoſition*, and *danger*, if not *ruine*. All changes in *Government* commonly do cheat them moſt at laſt, who at firſt moſt deſire them.

Tacitus.

Homil. againſt Rebellion

Though not onely great multitudes of the rude *Commons*, but ſometimes alſo men of *Wit*, *Nobility*, and *Authority*, have moved *Rebellion* againſt their lawful *Princes*; though they ſhould pretend ſundry cauſes, as the *Redreſs* of the *Common-wealth*, or *Reformation* of *Religion*, though they have made a great ſhew of *Holy* meaning, by beginning their *Rebellion*

bellion with a *counterfeit* Service of *God*, and by diſplaying and bearing about divers *Enſigns* and *Banners*, which are acceptable unto the *rude, ignorant, common people*, (great *multitudes* of whom by ſuch falſe *pretences* and *ſhews* they do deceive and draw unto them) yet were the *multitudes* of the *Rebels* never ſo *huge* and *great*, the *Captains* never ſo *noble*, *politick*, and *witty*, the *pretences* feigned never ſo *good* and *holy*, yet the overthrow of all *Rebells*, of what number, ſtate, or condition ſoever they were, or what colour or cauſe ſoever they pretended, is, and ever hath been ſuch, that *God* doth thereby ſhew, that he alloweth neither the *dignity* of any perſon, nor the *multitude* of any people, nor the *weight* of any cauſe, as ſufficient for which the *Subjects* may move *Rebellion* againſt their *Princes*.

If the *King* proceed not in *His Government* according unto *Law* and *Right*, there is no *Legal* Remedy to be had againſt *Him*. All that we have to do is, that we do Petition *Him* for Relief and Remedy. Becauſe no man is to call the *King*'s acts into queſtion, much leſs *Bracton.* l. c. A.

to go about to *annull* and *void* them by *force* and *violence*.

Anonymus. There is no inferior *Magiſtrate* of what ſort ſoever, but as he is a *publick* perſon in reſpect of thoſe that are beneath him; ſo he is a but *private* perſon, diſabled utterly to *reſiſt* his *Soveraign*, or bear *defenſive* Arms againſt him, as well as any other of the *common* people. For *inferior* Magiſtrates be no *Magiſtrates* at all, as they relate unto the *King*, the *Genus ſummum* in the ſcale of *Government*, and therefore of no more *Authority* to reſiſt the *King*, or call the *People* unto *Arms*, than the meaneſt *Subject*.

Plutarch. It is reſolved by *Plutarch*, that it is contrary both to *poſitive* Laws, and the *Law of Nature*, for any *Subject* to lift up his hand againſt the *Perſon* of his *Soveraign*.

Cal. Inſtit. l. 3. c. 10. Any *private* perſon whatſoever, who ſhall lift up his hand againſt his *Soveraign* (though a very Tyrant) is for the ſame condemned by the voice of *God*.

40. Becauſe the ſetling of *Religion* is to be looked upon as cauſal, not as conſequent to the peace and proſperity of the *Kingdom*. All things require Order,

much

much more *Government*. Now that there is order and ſettlement may appear from the purpoſe of our *Church*, which is beſt known by the *Doctrine* which ſhe doth profeſs, the *Doctrine* by the *thirty nine Articles* eſtabliſhed by *Act* of *Parliament*, the *Articles* by the words whereby they are expreſſed; and other purpoſe than the publick Doctrine doth miniſter, and other Doctrine than in the ſaid Articles is contained, *our Church* neither hath nor holdeth; and other ſenſe they cannot yield, than their words do impart; and therefore the Senſe the ſame, the Articles the ſame, the Doctrine the ſame, and the purpoſe and intention of our Church ſtill one and the ſame——— becauſe her Doctrine and Articles, for number, words, ſyllables, and Letters, and every way be the ſame. And why an alteration and unſetling the foundation of *our Church*, built upon the *Doctrine* of *Jeſus Chriſt* and his *Apoſtles*? *Rogers.*

Becauſe violent cenſuring of the *Doctrine* of the Church, the *Government*, the *Ceremonies* thereof, and ſpiteful contemning our *Governors*, will never alter the *Doctrine*, remove the *Ceremonies*, 41.

or unsettle our *Governors*, but make all the faster.

42. Because human *Ceremonies* improperly or respectively are and may be called parts of *God's* Worship, although in them the *Kingdom* of *God* standeth not.

43. Because our *Lord Jesus Christ* hath left nothing absolutely to the will of his Officers, but hath determined all things necessary unto Salvation, and left ambulatory *Rites* to the *Church's* liberty, under *general* rules, which being imposed by *lawful Authority*, become respectively necessary.

44. Because the same things which are originally and naturally grounded on *human* considerations, when they come to be applied to *Sacred* actions, for the comelineſs thereof in that use, are made *Sacred*, in respect of the ends to which they serve.

45. Because all *Ecclesiastical* Orders and Constitutions, serving to the external ordering of *Religious* actions, although they are called *Civil*, as made by men, in opposition to *Divine* Institutions, which properly bind the Conscience, yet improperly or respectively they do also bind the Conscience. Be-

Becauſe the *Church* doth not hold that the *Laws* thereof do *properly* bind the Conſcience, or that *Simple* obedience is due unto them, as unto the immediate Worſhip or Commands of *God*. 46.

Becauſe the *Ceremonies* of our Church be neither impoſed or obſerved with *Superſtition* or opinion of *Neceſſity* in themſelves, or of *Worſhip*, as though we placed *Religion* in them, much leſs with the *Popiſh* conceits of Merit or Efficacy. 47.

Becauſe our *Ceremonies* become *neceſſary*, not by the *particular* Commandment of Man, but by the *general* Commandment of *God*. For notwithſtanding they remain *Indifferent* in themſelves, and before *God*, and ſo to be uſed with a free Conſcience without placing any *Religion* in them; yet am I bound to obey them as *neceſſary*, by the *General* Commandment of *God*: Not as *Neceſſary* in themſelves, but as being *Indifferent*, and yet as *neceſſary* for the avoiding of Scandal or Contempt, as well as for Concord ſake. 48.

Becauſe our *Ceremonies* are neceſſary in their uſe: *Miniſters* are maintained, Obedience is ſhewed to the *King*, and his 49.

his *Laws* both *Ecclesiastical* and *Civil*, Peace is in the *Church* of *Christ*, free *Preaching* and Passage of the *Gospel*, which are of great Necessity.

50. Because the *Vestments* used make not any man Godly or Wicked, and although they were *Inconvenient*, not being *Unlawfull*, rather to be yielded to than refused for the *Flocks sake*, and *Publick* peace of the *Church*.

51. From the Moral Signification of our *Ceremonies*, nothing is urged that can hold any thing of *Type* or *Figure*, but what is of a Moral equity: as the *Surplice* Sanctity in the Minister, to mind us of our first Estate, a mark of an High-calling, of the Dignity of the Person. The *Cross* constancy in every Christian Baptized: intimating also what the Congregation hope, and expect afterwards from the *Infant*. The *Ring* a token and pledge of sure performing and keeping the *Vow* and *Covenant* betwixt them made: whereby the Man may be kept from the Flattery of the Tongue of a strange Woman; and the Woman remembred that she forsake not the guide of her Youth, neither forget the Cove-

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nant of her *God*. The *Act* of *Kneeling*, Humility in all faithfull Communicants, every Communicant having a *Prayer* appointed for him in receiving.

Becauſe our *Church* doth not deny our *Ceremonies*, to have ſuch *matter* and *form* as gives them the *Eſſence* of *Religious* Ceremonies, or Appurtenances to *bound* Worſhip: but doth deny them to have any ſuch *matter* and *form*, as gives them the *Eſſence* of Worſhip it ſelf, *properly* ſo called. 52.

Becauſe our *Church* doth not teach men to think that the *Lord* is better pleaſed with theſe *Ceremonies* even in themſelves, than he is without them, or that they are as pleaſing to him, as if he had Commanded them: Howſoever *Ceremonies*, and a form of *Liturgy* is neceſſary, yet not more neceſſary for *Epiſcopal*, than *Preſbyterial* Government. 53.

Becauſe to make a Conſcience of things not forbidden, as if *God* would elſe be offended, is as much *Superſtition* as to hold him neceſſarily pleaſed with that he hath not forbidden. 54.

Becauſe by *Subſcription* I am required no more than to acknowledge thoſe things 55.

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Commanded to be Lawfull, as not repugnant to the Word of *God*, and obliged thereby, not to resist or speak evil of those Lawfull *Governours* and *Ordinances* that preserve Peace.

56. Because our *Subscription ex animo*, is but the faithfull Declaration of our hearts, which by our Subscribing we Testifie to be real and sincere; and by way of Toleration, to accept our *Hands* without *Hearty* approbation, would but subtilly procure an outward Peace, and when occasion should serve dangerously disturb the *Church* and *State*: Nevertheless, by whatsoever Art of words any Man sweareth, yet *God* who is the witness of the Conscience, accepteth it as he doth to whom the *Oath* is made.

Ex animo (i. e.) *dare fidem dare igitur fidem magis est quam promittere.*

57. Because the *Church* can make no new *Articles* of Faith, nor no new *Sacraments*, no new Kind of *Worship* to *God*, properly so called; yet is left at Liberty in matters of *God*'s Worship, to ordain *Decencies* for Edification of her self, and as *God*'s *Embassadors* have Power in *Ecclesiastical* matters.

58. Because we have the constant *Judgment* of all *Churches* in all Ages for our *Govern-*

Government, which is much to be Honoured, and heard in all things that contradict not Scripture.

Becauſe our *Lord Jeſus Chriſt* did not fix any certain Faſhion for the receiving of the *Sacrament*, but ordained that which was *Neceſſary*, and left the reſt to *occaſion* and *choice*, which hath made the *Law* even by the Largeneſs of it, the more *Perfect*, and in reſpect of the *Uſe*, the more Commodious. 59.

Becauſe the *Church* doth not *Bow*, nor profeſs to *Bow* before, and to the *Holy* myſteries in the *Sacrament*, for reſpect of their *Holineſs*, which in that action the *Church* doth not look at as *Creatures*, but as *Divine Symbols*, ſignifying and ſealing the Covenant of *Grace* to us. 60.

Becauſe the *Croſs* in *Baptiſm*, is not added to the *Sacrament* of *Baptiſm*, but to the Solemnity thereof; neither doth the *Church* eſteem the *Croſs* any *Eſſential* thing, nor hold that it alters the *Inſtitution*, but as a thing *Indifferent*, as a *Lawfull* outward Ceremony, and *Honourable* bidge of Chriſtian Profeſſion, whereby the *Infant* is Dedicated to the *Service* of *Jeſus Chriſt*: which Sacra- 61.

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ment of *Baptism* the *Church* doth hold to be perfect without *Confirmation*, and that it adds not any thing to the virtue and ſtrength thereof, but receives it as an *Apoſtolical* Inſtitution, and as one of the particular points of the Apoſtles Catechiſm, ſet down, *Heb.* 6. 2. which is confirmed by the Judgment of Mr. *Calvin* in theſe words. *Hic unus locus abundè teſtatur hujus Ceremoniæ originem fluxiſſe ab Apoſtolis.* This one place doth ſufficiently evidence the beginning of this *Ceremony*, to have been from the *Apoſtles.*

Calvin in Heb.

62. Becauſe *Ceremonies* as they are not againſt the *general* rule of the Word of *God*, ſo they are not determinable by every Voice: and being ſetled, not likely to be removed. For what are we, the *State* ſhould be moved for us, either this or that way, eſpecially conſidering it hath not impoſed any thing *Unlawfull*, or not *Neceſſary*, but what is allowed by *Fathers*, *Councils*, &c? and St. *Auguſtine* ſaith, That whatſoever the *Univerſal Church* hath held, and doth hold, and is not found in following *Councils* conſtituted, but always retained, is moſt rightly believed

St. *Aug.*

believed to be delivered by the *Apostolick Authority.*

Because our *Ceremonies* are not Private, but *Publick*, *Sacred*, not *Civil*; but yet *Sacred* by *Application*, not by *Divine* Institution; *Mutable*, not *Permanent*, *Indifferent*, not *Necessary*; ordained to be used necessarily in respect of *Order*, *Peace*, and *Edification.* 63.

Because to Judge of *Order*, and *Peace*, of what is *convenient*, and what *not*, and to determine thereof, belongeth only to those, which together with the Power of doing what they shall well like of, have the *Scales* of *Wisdome*, and *Judgment*, to weigh all Circumstances, and so to make choice of the best way. 64.

Because *Non-conformity* begets difference of Minds, diversity of Opinions, and hath brought forth *Schism*, yea, caused Heart *Schism*, and this amongst such who know *Non-conformity* is *Sinfull*, and cannot be Justified, nor ought not to be Tollerated: whereby each *Non-conforming* party become worse and worse, and the more confirmed in their mistakings. 65.

Because by *In-conformity*, the main 66.

Duties

Duties of *God's* Worſhip are neglected: and from Confidence fixed to an error of Opinion, with the reputation of ſome few to be maintained, the *Bellows* of ſtrife are *blown*, whence ariſeth deſpiſing of *Government*, and ſpeaking evil of *Dignities*.

67. Becauſe nothing is gained by the oppoſition of eſtabliſhed *Government*, but in the end the ſtricteſt purſuers of *Reformation* fall to Vanity in their *Writings*, to make others Laugh, and in the mean while open a Door to *Atheiſm* and *Prophaneneſs*: The ſad conſequences hereof would better become ſuch to Study than thus to make themſelves *Popular*, by wilfull Diſobedience to Lawfull *Authority*, not becauſe of the Unfitneſs of *Ceremonies*, but of their Unwillingneſs to Obey.

68. Becauſe by the extreme oppoſition of eſtabliſhed *Government*, we may incenſe *Our Prince* and *Governour*, to courſes inconvenient for us, when as nothing but *Fewel* is brought to the Fire ſtill, nothing but what doth foment *Strife*, Bandying one againſt another, and againſt the eſtabliſhed *Government*, the

Con-

Conſciences of men ſay within them, is not *Unlawfull*, but ought to be Submitted unto.

Becauſe the *Law-givers* are not re- 69.
ſtrained to any particular *Act*, but have Liberty to ordain ſuch wholeſome *Laws*, *Canons*, *Orders*, *Conſtitutions*, &c. *Eccleſiaſtical* and *Civil*, as are not repugnant to the Word of *God*, which are binding to the *Conſcience*, and ought to be obſerved of every Man, though not particularly enjoyned in the Scripture, or written Word of *God*.

Becauſe it is better to bear the Uſe of 70.
the *Ceremonies*, and yield Obedience to the *Government*, than occaſion the Rending of the *Church*, the Diſpleaſure of our *Governours*, the Loſs of thoſe Talents *God* hath entruſted any one with, the Diſtreſs of a man's *Family*, the Confirming of an error by *Example*, and Condemning as Untollerable, Sinfull, and Unlawfull, what *God* will Juſtifie as *Lawfull* in the Great Day.

For fear, leſt by my Diſobeying the 71.
Lawfull *Authority* of a Chriſtian *Church* and *Magiſtrate*, whom I ought to obey for Conſcience ſake, I *Scandalize* the

weak, or become an occaſion to them that are weak, to Contemn the *Authority* of the *Magiſtrate*, and of the *Church*, and the *Ceremonies* thereof, which are appointed, and by them thought convenient, yea neceſſary, that the External Glory of the *Church* ſhould be in ſome meaſure proportionable to the Glory of the *Kingdome*.

72. Becauſe as *Subjects* we are bound in Duty and Conſcience to Submit, which all may readily do with a free Conſcience, becauſe whatſoever *Laws* are Impoſed, are Limited by the Word, and the *Lawmakers* are reſtrained from Commanding that which *God* Forbids.

73. Becauſe the Peace of the *Church* is one of the ſweeteſt reliſhed Mercies that we hold next unto the *Graces* of *God*'s Spirit, which by *In-conformity* is broken. And the Puniſhment of the *Omiſſion*, or rather the refuſal of *Submiſſion* to the eſtabliſhed *Government*, is in reſpect of the neglect, if not contempt of Lawfull *Authority*, of the *Churches* Diſcipline and Peace, and not becauſe the meer Omiſſion is Sin.

74. Becauſe if the *Ceremonies* and eſtabliſhed

bliſhed *Government* of the *Church* were Sinfull and Unlawfull, why do *Miniſters* themſelves, and not a few others, who refuſe to Conform to the *Government* in their own *Perſons*, quietly ſuffer it in their own *children?* do they not love the Salvation of their Children? *they ſhall be your Judges.*

Becauſe the *Church* of *England* receiveth its own *Cuſtoms* with difference from other *Churches*, leſt men ſhould think that *Religion* is tied to outward *Ceremonies*, which *Cuſtoms* our *Clergy* uſe as the *Cuſtoms* of the place wherein they Live. 75.

Becauſe thoſe *Laws* which of their own nature are *changeable*, be notwithſtanding *uncapable* of *change*, if he which gives them, being of *Authority* ſo to do, abſolutely forbid to change them; neither may they admit alteration againſt the Will of ſuch a *Law-maker*. 76.

Becauſe *Magiſtrates* muſt Judge all cauſes, and *Govern* the people; whom all are to Honour, Submit unto, and Reverence, in deed, word, and *geſture*, as to the *Lord*: For the Word of *God* is Committed to them, and they therefore *Ainſworth.* 77.

are called *Gods*. And Subjection is due unto the *King*, as to the *Superiour*, unto the *Governours*, as they are sent of him. And this Subjection must be both openly and secretly, even of *Conscience*, and not for fear of wrath only. And there is not a cause why either *Princes* should forsake their *Places*, *Titles*, *Dignities*; or the People shake off their *Subjection*. For seeing *Magistracy* is *God*'s Ordinance, none are meeter to Execute it, to have his Word and Sword committed to them, to carry his Titles, and to Judge the people. And seeing it is still his *Ministery* for the good of his people, none can better perform this Duty, and be Nursing-*Fathers* and Nursing-*Mothers* of the *Church*, than Christian *Kings*: in which Ministration they both maintain and conserve the true *Religion* of *God*, according to his Word, and reform things Amiss, and also maintain Civil peace: So that they are not only *Ornaments* of *Commonwealths*, but their *Safety* and *Strength* under *God*: and they are the *Shields* of the World, to whom we owe Homage, Service, and Subjection, and should allow them Maintenance, pay them Tributes,

butes, and other Duties in recompence of their Cares, Labours, and Imployments; that so mutual Concord may all manner of ways be Conserved.

Because nothing is Commanded strictly to be observed, but such things as are *necessary*, and cannot be omitted without *Disorder* and *Scandal*; unto the Obedience of which all have been, and are still invited and sweetly drawn, with yielding to the Conditions, capacities and judgments of men; so farr forth as the Stamp which *God* hath set on those he hath called to *Office* and *Command*, may be Preserved and not Debased. And seeing that the *Original* occasion of *Episcopacy* doth very much commend it, it being brought in to Heal the evil of *Schism*, and by preventing it for time to come, to secure the Peace of the *Church*, it should be the more acceptable to us. 78. *Lloyd.*

From a desire by our example of *Obedience*, to win others to the love of the *Government*, and by our sweet behaviour, to attract others to Virtue, not to Disputations; while they observe our Dispositions, Manners, Affections, Aims and Intendments are to glorifie *God*, and not 79.

being otherwise minded, in all Humility to yield to reason, not presuming upon our own strength, but with patience bearing what is Commanded, with all Long-suffering, that we may be like our Heavenly *Father*. Left we seem to make our selves wiser than He.

80. Because our Spiritual *Governours* are given unto us, and set over us, as those to whom the whole care of the *Church* belongeth, and by whose *Authority* the honour of the *Church* is preserved, which remaining safe, Peace is safe, therefore let us be followers of their *Doctrine*, Living in *Conformity* to the *Customs* of the present times, Imitators of wise Christians, and such as are Patterns to be practised by: considering, that our *Prince* and *Governours*, who are the true Patterns and Mirrours of *God* amongst us, are not ignorant of any thing whatsoever, which may tend to the quiet *Religious* and civil *Government* of us and the *Kingdome*.

81. Because *Princes* are *Lords* over *Laws*, and enjoyn them to others, of whom it is not Lawfull to invent, or speak that thing which may turn to the Disgracing of the

Laws

Laws and *Government*, or Reproach of our *Governours*, appointed by our *Head* and *Superiour*, to whom we muſt and ought to yield Obedience by the Command of *God*, in all cauſes whatſoever.

Becauſe it is more meet that we follow 82.
the *Counſel* of many Learned *Biſhops*, who had the chiefeſt hand in Planting, in the Reſtitution and Reformation of *Religion* in all *Ages*, than that all of them ſhould ſtrike Sail to the fancies of a few inconſiderate *Muſhromes*, conſidering that the Power they have committed to them, hath been and ſtill is for the good of the *Church*, and not for themſelves, which others that want *Integrity*, *Morality*, *Charity*, *Mercy*, and *Judgment*, cannot exerciſe nor diſcharge ſuitable to the ends of *Government*.

Becauſe the *Churches* abroad confeſs 83.
their *Preachers* have a great deal of wrong and injury offered them, in that they are blamed as though they ſought to bring the *Authority* of Eccleſiaſtical *Prelates* to nothing, when as they never forbad them that worldly *Government* and *Authority* which they have given unto them by *Kings* and *Emperours*, for

the civil *Government* of their Goods, &c. it being conferred upon them by Pious *Princes*, out of their Love to *Christ* and his *Ambassadors*, the better to preserve them from the contempt of the wicked, and to inable them the better to maintain the great interest which in civil things belongs to the *Ecclesiastical* State, and that the great *Honour* of a Christian *Kingdome* should not sit without giving the *Ambassadors* of *Christ* an *Honourable* place, and *Privilege* amongst them.

84. Because the *Churches* abroad confess, that so many as do despise *Ecclesiastical Assemblies*, and separate themselves from them, they are contemners of true *Religion*, and are to be compelled by the *Bishops* and Godly *Migistrates*, to surcease stubbornly to *separate* and absent themselves from sacred *Assemblies*.

85. Because the *Churches* abroad confess, if any *Church* do *Religiously* celebrate the memory of the *Lord's Nativity*, *Circumcision*, *Passion*, *Resurrection*, and *Ascension* into *Heaven*, and sending the *Holy Ghost* upon his *Disciples*, according to Christian Liberty, they do very well allow of it.

Because

Becauſe the *Churches* abroad confeſs, 86
no *Religion* doth keep every where the ſame *Ceremonies*, although they admit and receive the ſelf ſame *Doctrine* touching them. For (ſay they) even they which have one and the ſelf ſame *Faith*, diſagree amongſt themſelves about *Ceremonies*, the *Churches* having always uſed their liberty in *Rites*, as being things *indifferent*.

Becauſe the *Churches* abroad confeſs, 87.
Ceremonies brought in by good *Cuſtome*, are with an *Uniform* conſent to be retained in the *Eccleſiaſtical Aſſemblies* of Chriſtian People at the common *Service* of *God*, according to the *Doctrine* of the *Holy Apoſtles*, Let all things be done in the Church *decently* and in *order*. For *God* is not the *Author* of confuſion but of peace; and no man by pretending a ſhew of Chriſtian liberty, ſhould withdraw himſelf from ſuch conſtitutions as be godly, and ſerve to a good uſe.

Becauſe the *Churches* abroad confeſs, 88.
although their *Preachers* do not keep all *Rites* with other *Churches*, yet they do not withſtand or oppoſe themſelves to any good and godly *Conſtitutions*, neither

are

are they so minded, as that for the *Ceremonies* sake they would raise up any dissentions, although they should think that some of them were not very necessary.

89. Because the *Churches* abroad confess, their meaning is not to have *Rule* taken from the *Bishops*, but teach, that the true *Pastors* of the *Churches* may ordain *Publick Rites* in their *Churches* for good Order's sake; and if they be broken, with offence given, there, where the *Churches* are well ordered, and there be not error in *Doctrine*, let him that in such a place breaketh them know, that he doth offend, because he disturbeth the peace of the *Church* well ordered, or doth withdraw others from the true *Ministery*.

90. Because the *Churches* abroad do *profess Ceremonies* invented by Man, such as are seemly *devised* for *Order*, may be observed without any opinion of Merit, Worship, or Necessity; and confess, they do both observe certain *Ceremonies*, which are comely, and made for good order; and also teach that they ought to be observed, even as men cannot live without good order.

Because

Becauſe the *Churches* abroad confeſs, 91.
that it is lawful for the *Biſhops*, with the
conſent of the *Church*, to appoint *Holy-*
days, *Leſſons*, and *Sermons*, for edifying,
and for inſtruction in the true *Faith* in
Chriſt.

Becauſe the *Churches* abroad, touch- 92.
ing Traditions of the *Fathers*, or ſuch as
the *Biſhops* and the *Churches* do at this
day ordain, hold it as their opinion; ſuch
as agree with the Scripture, and were
ordained for good manners, and the pro-
fit of men, although they be not expreſſed
in the Scripture; nevertheleſs in that
they proceed from the commandement
of Love, which ordereth all things moſt
decently, they are worthily to be ac-
counted rather of *God* than of man, which
no good Chriſtian will refuſe to obey; no
not *unlawful* Laws, ſo they have no wic-
ked thing in them.

Becauſe the *Churches* abroad deny 93.
not the *Churches Canons* about *Rites*,
which ſerve for the *publick* order and
edification of the *Church*, but that the
matter of the *Canon* warranted by *God's*
Word doth bind.

Becauſe the *Churches* abroad confeſs, 94.
indeed

indeed they teach, that the care of *Religion* doth chiefly appertain to the *Magiſtrate*, and he that oppoſeth himſelf againſt the *Magiſtrate*, doth procure the wrath of *God* againſt him, and therefore condemn all contemners of *Magiſtrates* as *Rebels*, enemies of the *Common-wealth*, ſeditious *Villains*, and all ſuch as do either openly or cloſely refuſe to perform thoſe duties which they ought to do; and confeſs all men of what dignity, condition, or ſtate ſoever they be, ought to be ſubject to their *lawful Magiſtrates*, and obey them in all things which are not repugnant to the Word of *God*; and condemn all thoſe troubleſome ſpirits, who do reject *Higher Powers* and *Magiſtrates*, overthrow *Laws* and *Judgments*, that do aboliſh and confound all thoſe *Orders* and *Degrees* which *God* hath appointed amongſt men (for *Degrees* and *Vocations* ſhould not be confounded, nor is it lawful for every man to ſtart up into the *Pulpit*, and there ſhew his mind, and teach others openly.) *Solus ad ſacra Dei myſteria tractanda accedat quem morum innocentia & literarum ſplendor reddunt illuſtrem.*

Con. Tol.

Let

Let ſuch an one alone undertake to handle the *Divine* myſteries of *God*, who is renowned both for integrity of life, and excellency of *Learning*; and theſe *Councils* conclude

Apoſtoli in quorum locum Epiſcopi ſucceſſerunt ſatis nobis aperuerunt verbi Dei prædicationem eſſe præcipuum illorum munus qui in Epiſcopali ſede collocantur. *Concil. Mediolan. Toledo, Trident. Lateran. Carthage.*

The *Apoſtles*, in whoſe room the *Biſhops* come, have made it ſufficiently manifeſt unto us, that the preaching of the Word of *God* is the principal function of thoſe who are placed in *Biſhops Seas*.

Becauſe it were *ſcandal* not to give obedience to the *Laws* of the *Church*, when they preſcribe things *neceſſary* or *expedient* for eſchewing of *ſcandal*, and it were contempt to refuſe obedience to them, when we are not certainly perſwaded of the *unlawfulneſs* or *inexpediency* of things preſcribed. 95.

Becauſe in things which are in themſelves *indifferent*, and none of them *inexpedient*, we ought to do that the *Church* requireth, though our Brethren ſhould exhort us unto the contrary, being bound in conſcience to obey the *Ordi-* 96.

nances

nances of the *Church*, except they be evidently *unlawful*, and when the *Authority* of the *Church* doth ordain, and the things be *lawful* and *expedient*, we are bound by both (saith an *Anonymus* of *Scotland.*)

97. Because the *Church* of *Scotland* professes his *Majesty* shall ever find, that he hath none more *loyal* and *true Subjects*, who will more gladly imploy and bestow their *Lives*, *Lands*, *Goods*, *Houses*, *Holds*, *Gear*, *Rents*, *Revenues*, *Places*, *Privileges*, *Means*, *Moyeties*, and all in his *Highness* Service, and maintenance of his *Royal Crown*; and moreover have so deeply conceived a deep and strong perswasion of his *Majesty's Princely* Virtues, and much renowned propension to *Piety* and *Equity*, that they will urge their *consciences* to assent unto every thing which the *King* enjoyns, as *Right* and *Convenient.*

98. Because abstaining from Christian *Assemblies*, and *publick* Worship of *God*, under pretence of employing their Talents for the good of the *Church* in private meetings, is *scandalous*, and an *inductive* to sin.

Because

Because the *Churches* of *God* do hold 99.
with the *Church* of *England* the lawfulness of *Absolution*, after satisfaction enjoyned by the *Church*, when men have defiled themselves with *Murther*, *Idolatry*, or *filthy Lusts*; and that formerly they were sever'd from mutual society, and afterwards the *Churches* did not suddenly receive such offenders again, though they did repent, that it might be known that they did unfeignedly repent of their *Murther*, *Idolatry*, and *filthy Lusts*, and ask pardon; and for example sake that it might profit others, for certain days *Absolution* was deferred, that they might be seen to ask pardon 1 Cor. 5.
publickly; which *publick* satisfaction before the *Church*, although in a sort *Political*, yet may be referred to the *Ecclesiastical* Order, and may altogether be distinguished from those punishments which are meerly *Civil*, and from those which are to be inflicted by the *Magistrate*, which the *Churches* doubt not is both acceptable to *God*, and commodious for the edifying of the *Church*.

Because if a *Minister* be found guilty 100.
of *crimen læsæ Majestatis*, the *King* may punish,

puniſh, whereupon by conſequence will follow his falling from his *Eccleſiaſtical* Office and Dignity (ſaith an *Anonymus* of *Scotland*) And the *Churches* abroad with the *Church* of *England* ſay, there muſt be *publick Satisfaction* and *Abſolution* after Repentance, before he can be received again into the *Church* of *God*, becauſe of *Scandal* given to the whole *Church* of *God*, although the *King* do pardon him. For as there ought to be diligent enquiry in the *Synods* touching the *Life* and *Doctrine* of the *Miniſters*, ſo thoſe that offend are to be rebuked of the *Seniors*, and to be brought into the way if they be not paſt recovery, or elſe to be depoſed, and as *Wolves* to be driven from the *Lord's Flock* by the true *Paſtors*, if they be incurable. For if once they be *falſe Teachers*, they are in no wiſe to be *tollerated*, ſaith the *Harmony of Confeſſions*. And in *publick* Diſcipline (ſaith the *Church* of *Geneva*) it is to be obſerved, that the *Miniſtery* pretermit nothing at any time unchaſtiſed with one kind of puniſhment or other; And if *Miniſters* ſhall do any thing which is *Scandalous* to the *Congregation*,

or puniſhable by *Civil Authority*, then ſuch a *Miniſter* ſhall be *Suſpended* from his *Miniſtery*, and it ſhall ſtand in the judgment of the *Claſſis* (with us, of the *Biſhops*) whether he deſerves not to be *depoſed*, ſay the *Synods* of the *Low-countries*.

The ſum of all to unſetled ſpirits is this, to get a *full perſwaſion* of the mind concerning our *eſtabliſh'd Government* and *Governors*, becauſe a *full perſwaſion* of the mind (yea, even where the judgment faileth) touching matters not *intrinſecally* evil, giveth reſt to the conſcience.

Eſpecially when you have conſidered indeed, that the *judgment* of all cauſes, the *deciding* all controverſies, the *cenſure* of all men, the *ſentence* determining all actions, are the *Kings*, and in *His* performances reſts the very Soul of the *State*, and the life of a *State*'s flouriſhing; whoſe Soul is of too fine and quick a *Metall* to love doing nothing. And when the *affections* of the minds of men, or any other *humor*, uſurps an overſwaying *Authority*, the body of the *State* langniſheth, and by refuſing to obey men,

ruine one of the two beſt parts of man. For whether a *Prince* cometh to *Authority* by *Succeſſion* or juſt *Election*, it is not lawful to practiſe againſt *Him*, becauſe he is the *Lord's Annointed:* The greateſt motive to Moderation, the onely ſtay of the reeling ſteps of Man's humanity; and next unto that nothing ſhould move us more to continue our Moderation, than the great commiſeration of our *Prince* towards us that were his enemies, Arguments ſufficient to make us love *Him*, and not to contend with *Him*, his *Government*, or *Governors*, much leſs to ſtudy to fetch the means of our ſuppoſed ſafety from falſe grounds, which will prove a humor unſafe and moſt diſpleaſing; by the want of which Moderation we ſhall ſerve a wrong Maſter, and by our ſtrong affections and weak experience, ſhew what folly governs us in reſiſting of *His Authority*. Therefore let us give *Him* the love of our hearts, it will make *Him* happy, and us in *Him*; For what we deſire to make us happy and at peace, is matter of thought onely without truth, which kind of thoughts formerly hath led us into ſtrange tranſgreſſions againſt

against a *Divine* Law, besides other errors; like wandring *Empericks*, respiting pain, and doubling the pain and danger afterwards; or else like *Women* with child, that like nothing but what is hard, if not impossible to come by, and so by an uncertain pleasure, purchase certain loss and pain. Wherefore let us hearken to the counsel of St. *Chrysostom*, who observeth, that the *God* of All hath given All but one *House*, the world, to be *domesticos naturæ*, The Houshold of Nature, that *Father* of Lights hath light all but one *Candle*, the *Sun*, to be *Filios lucis*, Just and unjust Children of that Light: seeing he that spreadeth it out as a *Curtain*, hath covered all but with one *Canopy* and roof of *Heaven*, to be one Family of Love: and seeing the Feeder of every living thing, hath spread all but one *Table*, the Earth, at which *Boord* we are all Companions of one *Bread*, and *drink* all of one *Cup*, the Air; doubtless this *community* of natural things should breed such a *common Unity* in nature, as should make men in this *common House* to be of one mind, and sons of one light; and the family under one roof to

walk in this House of *God* as familiar friends, and companions at one *Table*, to eat their meat together with singleness of heart. And not with the *Bramble* affecting *Superiority* over the *Cedars* of *Lebanon*, set on fire the *Trees* of the *Forest*; or like that *Wood* in the *Poet*, being shaken by the wind, *Sponte edidit ignem qui ipsam consumpsit*, Of it self gave fire which consum'd it all. Which leads me to add a word or two unto you that will not conform; Unto you I wish peaceable spirits, with serious consideration of the *Reasons* which with me have prevailed to own and subscribe unto the *establish'd Government* of the *Church* of *England*, notwithstanding those seeming Reasons, Scriptures, and Authorities, brought by you to perswade, that to subscribe and yield obedience to the *established Government* is sinful and unlawful, and to joyn in Worship with the *Church* of *England*, as it is now constituted a Church, is to commit Idolatry: But after long search and inquiry made, I find your *Scriptures*, *Reasons*, and *Authorities* to fall short of that truth I once believed to be in them, and

of

of no power to convince the *Church* of *England* doth err either in *Doctrine* or *Diſcipline*, which while I did believe, I did not conform in any *Circumſtantial* ſuppoſed *error*, but was a *Non-conformiſt* with you, upon the *Reaſons*, *Scriptures*, and *Authorities* by you *Urged*, *Preached*, and *Printed*; yet have I not at any time knowingly riſen up againſt the *Powers* that commanded and enjoyned *Obedience*, as they are *Powers*, but upon the grounds aforeſaid, which grounds I have conſidered upon in more ripe judgment, and find them not to be ſufficient to warrant *diſobedience* to the *Higher Powers*, or to joyn with you in your determined *Non-conformity*, having the eyes of my underſtanding better enlightned by the Divine goodneſs, by *Scriptures*, *Reaſons*, and *Authorities*, the *Confeſſions* and *Profeſſions* of the *Churches* abroad, the *Laws* and equitable *Conſtitutions* of the *Kingdom* (of which I am an unworthy Member) beſides what I have learnt from your own *Writings*, of which formerly I was ignorant. From all which *Grounds*, *Reaſons*, *Scriptures*, *Au-*

thorities, *Writings*, &c. I see not any cause to make further *appeal*, nor know not of any higher search that can be made for the discovery of the truth. Now that ye may the rather weigh and consider of what I have here offered to *publick* view, after the satisfaction given hereby to my own conscience, know, that I am not a person under any temptation, neither have I any *Ecclesiastical Promotion* to lose, nor one that hath ever sought after, or doth seek after Honor, Advancement, or to be preferred in the world, (though I might have had it, for *Swearing* subjection unto an *Usurping* Power) no, I am a person studying to get my daily bread with hard labour, labouring under great unthankfulness, unjust and vexatious suites, and all-devouring scandals; not mounted upon the *uncogged* wheels of prosperous fortune, no, the *Plutoes* of the world, sons of *violence*, *rapine*, and *spoil*, have *cogged* every *spoak* in my *wheels*, I mean, men, who by force, and power, and other unjust practices, have possessed themselves of all I have, and have possessed it for more than

than *ten years* without an accompt or reſtitution; which puts me in mind of an *Hiſtorical* Example, not utterly to be deſpiſed of them. The example of injuſtice is reported by one *Antonius de Florentia*, an antient Doctor, who tells us of a certain man that would not make reſtitution of his unjuſt gain, alleging if he ſhould do ſo, his *Children* might *beg*, or be ſent to the *Hoſpital*. The *Father* dieth in the ſame *eſtate*, his eldeſt *Son* ſucceedeth, and likewiſe will not *reſtore*. The *younger* Brother demandeth his part of thoſe goods, and *reſtoreth* after the rate of his portion, the reſt that remained he gave to the poor, and entred into the ſtate of a *ſolitary life*. Shortly after the *elder* Brother dyeth, whereupon was ſhewed to the *younger* Brother, living in chaſt contemplation, this *Viſion* following; He ſeeth his *Father* and his *Brother* in *torment*, one *curſing* the other, the *Father* ſaying the *Son* was the cauſe of his *damnation*, becauſe it was for the love of him, and enriching of him, that he did not make *reſtitution*. The *Son* he *curſed*, and ſaid that his *Father* was the

cause of his *damnation*, because he left him these *ill-gotten goods*, the keeping whereof hath wrought his *perdition*. Let such as have gotten ill-gotten goods in their possessions, or are intangled with the iniquity of them, apply this Example before it be too late, and consider of *Thespesius* Fable in *Plutarch*, He Fableth an infernal *Vision* of Souls like *Vipers* hanging on together, did bite and gnaw one another, *Ob memoriam injuriarum in vita actarum*, Remembring old grudges and wrongs done in their life time here on earth, keeping their hatred for ever.

Ovid. ------*nec mors mihi finiet iras.*

Though we be dead, our malice shall not die.

I am sure such *Caitiffs* are of that Family, who at the hour of death, *remittunt culpam, non pœnam. Odia & inimicitias quasi per manus liberis suis tradunt: hæredes paterni odii.* They say, I forgive all, and in the Will and Testament

Lavat.

Senec.

ment bequeath their hatred and malice by Tradition to the hands of their ſons, and make them heirs of their fathers hatred.

Et aſtutam vapido ſervant ſub pectore vulpem.

They appear in Sheep's cloathing, but inwardly they are ravening Wolves.

Tuta frequenſq; via eſt per amici fallere nomen,
Tuta frequenſq; licet, ſit via crimen habet.

A ſafe and common way it is by *friendſhip* to *deceive*,
But ſafe and common though it be, it's *knavery*, by your leave.

Now I return to our purpoſe; I find it recorded of *Dionyſius Halicarnaſſeus*, who was never advanced to *Magiſtracy* in the *Roman Re-publick*, that he hath Written farr more truly the *Hiſtory* of the *Romans*, than thoſe which Flouriſhed amongſt them with Riches and Honour. So I hope you ſhall find from an *Obſcure perſon*, more of the truth concerning our eſtabliſh'd

eſtabliſhed *Government*, and reaſons for the ſame, than you have ever heard delivered, or ſeen Written by moſt in *Honour* and *Eſteem* amongſt you: Many of them being like the *Franciſcans* of Old, who at the beginning profeſſed *Conſcientia*, loſing a Syllable, and Honeſty with it, fell to *Scientia*, and now having loſt two Syllables, remain pure *Entia*, Stocks and Images. Such as theſe may well deſpiſe and reject theſe Reaſons as of no worth, and diſdain to read them, much more to own them, and in hatred of my *Name* conſider my *Perſon*, and not the Weight that is to be found in every ſentence in them, though of ſo great concern, as wiſely improved, would put a ſtay to the Reeling ſteps of many thouſand Ignorant, Unſtable, and All-concluding Souls. What I have *Written* is neceſſary, though by diſowning of your Principles, I ſeem to favour of *Levity* and *Inconſtancy*, but my reward is with me; I know, and am prepared for the Slanderous tongues of an *Ungratefull* and *Miſkenning* world, I reckon not what becomes of me or my credit in this World, or what I have that is moſt dear

unto

unto me, ſo *God* may be Glorified in me and by me: it is not what men can *Speak*, or may *Write*, will diſmay me, it were better their pains were beſtowed about their own Everlaſting peace, as others had better in former times to have beſtowed the Labour they took to prove and perſwade the *Church* of *England* did err, in taking care they themſelves had not erred in *Doctrine*, and joyned *Practice* with it: Departing from the Truths of *God*, Rejecting the *Book* of *Common-prayer*, (and Teaching others ſo to do) with great Judgment purpoſely framed, (as I believe) out of the *Grounds* of *Religion*, which we *profeſs* and hold for Agreement ſake, and that *Scandal* might be avoided in our Chriſtian *Divine* Worſhipping of *God*: By means of which in former times, great Miſchiefs were preſaged, which came to paſs in our days, beſides *Perjury*, which did accompany all our Evils to the undermining the *Tribunals* of Judgment, and the Wofull diſturbance of *Church* and *State*: which the proudeſt *Non-conformiſt* cannot Balk, but muſt confeſs it is a Truth, and that they have walked within the *Enormous* confines of their

their own *Exorbitant* deſires, and even as *Atheiſtical Nullifidians*, have not regarded the Blood of a *King*, like riotous *Ruffians*, eating and drinking and taking pleaſure therein, adjoyning *Criticks* to juſtle out the truth of the Lawfull abſoluteneſs of *Kingly* power, practizing as the *Scenical* jeſters do, faſt and looſe, without a Cordial ſubjection and obedience, but being Covetous, cried, give give for a *King*, to whom no *Antheme* was more pleaſant than poſſeſſion of 80000 l. *Diotrephes* like, ſeeking for the Pre-heminence, yet pretending to have the ſelf-denying Virtue; but *Demas* like, did embrace the preſent now, and at the ſame time, while they did profeſs themſelves *lofty Favourites*, took a Pattern of *Religion* from *Raviliack*, and cared not for a *King* ſo much as a *Wildred* promiſe, a Promiſe that made a *King* of never Dying *Virtues*, and *Biſhops* of never Dying *Fame*, troubleſome to their queaſie Stomacks; The *Devil* they had rather have for their *Father* and *Confeſſour*, by whom they were led to follow the bright Beams of Corruſcant *Gold* and *Silver*, that had with them *Authority* to make them

them turn Turn-coats; yet ceaſed not *Paraſitically* to profeſs and ſwear they Loved the *King* with all their *Saul*, at that very time the *Friperers* of *Power* and *Government* were telling them ſo much Money as made thoſe *Mercenary* Penſioners bow before they would break, though they had a *King* of Power in their Hands able for ever to have made them and three *Kingdoms* happy: if theſe were not *Ideots*, going in the Pride and Preſumption of their Hearts, after the *Gods* of *Gold* and *Silver*, let all Generations judge, whoſe *Faith* was *Spun* ſo broad, and whoſe *Conſciences* were without *Meaſure*, as the Corn in *Egypt* without Number: let any who have had ſo great Convincing reaſons, as we have had Judge, how likely they ſhould be the only feeling and faithfull Members, that made ſo great a Defection from *Duty* and *Allegiance*, or with what Confidence we ſhould rely upon their *Pargetting* Profeſſion, whoſe *Pandects* and *Plagiaries* have made their Mountainous thoughts to ſwell higher than any Mountain in their barren Country, being a people more *Lapped* than *Nichodemus*, who was ignorant

rant of the Mysteries of the *Gospel*, and came by night to *Jesus* for Instruction; but these who professed they knew *Jesus* to be *Christ* the *King* of *Jews* and *Gentiles*, came by night to their Annointed *Soveraign Lord* and *King*, not for instruction, but to betray him, and *Judas* like, sold him for Money, *the root of all Evil.* Now consider, if *God* was so severely wrath with *David* a *King*, for the Death of *Urias* the *Hittite* that Dyed in Warr, with others of his Subjects, that *God* did threaten *Him*, that the Sword should not depart from his House; And tell me, nay, tell the whole World, whether you think *Private persons*, Subjects sworn in *Allegiance* to their undoubted *Lawfull King*, if they shall treacherously *Murther* their *King*, will go Unpunished of *God*? shall not his *Sacred* blood be upon their Heads? upon the *Heads* of those that have *Slain* a righteous *King*? upon the *Heads* of those that put the *Sword* of Warr by their side, at a time of tenders of *Peace*? Can such be *guiltless*? *O tempora! O Mores! it is hard to Kick against the Pricks.* By this very thing let it be known to all Gene-

Generations, ye were Sons of *Belial*, ye that might have prevented the *Murther*, and did it not, ye are *guilty*: *His blood* be upon you and your Children, and the Innocent let them be free. Thus far I hope I have kept a good Conſcience in what I have done, and hope ſo to keep it, whatſoever I ſuffer for this my Integrity; *when I was a Child, I did as a Child*, and took the *Covenant*, being traiterouſly miſ-led by them that did pretend *Zeal* and *Piety*, for which tranſgreſſion I humbly plead the forgiveneſs of *Our Dread Soveraign Lord King Charls the Firſt.*

I willingly forgive ſuch mens taking the Covenant, who keep it within ſuch bounds of *Piety* and *Loyalty*, as can neither hurt either the *Church*, *my Self*, or the *Publick* peace: Otherwiſe than thus I have not kept it, and therefore with humble boldneſs lay hold upon, and plead my right unto, and in the *Act* of *Indemnity*, given and granted by *Our Dread Soveraign Lord* and *King Charls the Second*, as my *Salvo* againſt all the falſe Rumours and Reports gone out againſt me, unto which I humbly add the *Admiſſion* under *Seal* from the *Right Reverend*

rend Father in God Gilbert, by the *Divine Providence Lord Biſhop of London*, which I doubt not but they are ſufficient *Indempnities* for my firſt *Oath* that ever
1643. I took, being in *Nonage* and under *Servitude* when I took it; And when enlarged into freedome, I took the *Oath* of
1648. *Allegiance* and *Supremacy*, and ſince never took any *Oath* in any kind whatſoever, but in *Obedience* to *His Sacred Majeſty*. And therefore let thoſe that would retort upon me the *Covenant*, conſider the time when it was taken by me, and under what *Juriſdiction* I then was, & remember that one *Grand* objection againſt our *Rulers*, brought by all *Non-conformiſts* as a reaſon to enforce the taking of it, (viz.) *that they were Wicked*, (but now are Juſtified) which Objection brought as a reaſon, did much prevail upon the Hearts of multitudes of Ignorant *Men*, *Women* and *Children*, and upon my Self amongſt others: But had we been able wiſely to have conſidered, that the wickedneſs of the *Rulers*, (if any ſuch there were) did not make the truths of *God* a Lye, and his *Commandments* of none Effect, it might have been a good Premonition to us, that profeſs

our

our ſelves the true *Members* of the *Church*, to have taken heed we had not fallen, and carefully to have minded thoſe that made it their buſineſs to creep into mens affections with *entiſing Words*, and under pretence of *Religious* oppoſing *Ceremonies*, and eſtabliſhed *Government*, Kill'd the power of Godlineſs. Nevertheleſs, as I have, ſo ſtill I do acknowledge many Godly men to be amongſt thoſe that do not *Conform*, and ſound *Religion*, yet not more ſound *Religion* (as ſome formerly and now would perſwade) than is in them that *Conform*, although ſome might then, and may now ſeemingly be of a more holy Converſation: Howſoever that was, and is the *Error* of the *Perſon*, not of the *Government* or *Doctrine* of the *Church*, yet ſuch themſelves being *Judges*, cannot but have *Regret* upon their Spirits for thoſe deſperate falls they have had in the Oppoſing of the *Doctrine* of our *Church*, and our *eſtabliſhed Government*; The fall of Contempt, and Diſobedience unto that *Divine* Commandment, *Curſe not the King, no not in thy thought.* The breach of four great Commandments, the 5, 6.

9, 10. their joyning *Violence* with that they called *truth*, and *Cruelty* with that they called *righteouſneſs* too evidently manifeſt: by which things alone I might eaſily be Convinced of the Equity of an eſtabliſhed *Government*, and the Iniquity of them that did and do oppoſe it, who knowingly ſo *horribly* did *Violate* God's own *Laws*, which here I uſe as an *Argument* for my own *lawfull* and *juſt* Defence, eſpecially when I conſider, that the firſt Oppoſing of eſtabliſhed *Government* was but the beginning of Evils, which gave ſcope to *Bloody* Seditions. And therefore by this my contending for the eſtabliſhed *Government*, with *Subjection* and *Obedience* to the *King*, is, that I may go the right way to meet Peace: that I may be *clear from the Blood of all men*; pure, then peaceable. From whence I inferr, that it is better to Contend againſt you, who have preferred your own *Humors* and *Opinions* before the Commandments of *God* and the *King*; than to be at Peace with you, *You* who have occaſioned dangerous *Schiſms*, *Seditions*, and *Bloody warrs*, by which you clearly Evidence and Juſtifie the *Authority* of a

Law

Law in *Church* and *State*: Under which *Law* had we acquieſced, we had not been wrapped in ſuch evil ſnares, but by our *Obedience* removed much Evil, and prevented the ſhedding of much *Blood*, beſides the good we might have done to others, *others* whoſe Conſciences by ſtrange *Doctrine*, and unparalleld *Practice*, have been made Bold, *Erring*, *Preſuming*, *Secure*, if not *Seared*: who under a pretence of good *Meaning*, attempted *Unlawfull*, nay *Sinfull*, nay *Damnable* actions, which cannot be Juſtified or Excuſed. For if a good meaning did or could juſtifie or excuſe evil actions, then they who killed the *Apoſtles* might be juſtified and excuſed, becauſe in ſo doing they thought they did God good Service. How farr any of ye that have been Leaders in the *Church* of *God*, through your good *meaning* (if I may ſo ſay) have been or are from *Soul* ruinating *Scandal*, (though ye might not intend any ſuch thing) let your own Conſciences and the fearfull Effects of the late Warr, give in Evidence for Conviction, as it doth clearly manifeſt the danger of yielding to the firſt beginnings of Evil,

as also the danger of opposing established *Government*, and teaching others so to do by *Doctrine* or *Example*. Ye could not swallow *Gnats* of *Ceremonies*, but *Camells* of *Blood* went down; *O Bellua Multorum Capitum*! These, these things we should lay to Heart, and be humbled for those great Provocations and Defections from our *Covenant* made in *Baptism*, our *Oaths* of *Allegiance* and *Supremacy* (for the breach of less *Oaths* than these we find the *Romans* branded from the time of the third *Punick* Warr) our opposing of the established *Government* of the *Church* of *England*, our loss of the Practice of Piety, and this with all our Hearts, and according to all our Powers, to endeavour to help the wounded *Church* of *Christ*, the cause of our *Religion* which suffers much at home, and much abroad, by our strange *Doctrines*, *Opinions*, and more strange *Actions*, and this with the loss of our *Credits*, and all that is dear unto us, endeavouring all of us in our Places and Callings for the time to come, to keep the Commandments of *God* and the *King*, without declining unto the right hand or the left, that so the

Evils

Evils felt or feared for our former *Diſobedience* and *Rebellion*, may be removed and prevented, and our Perſons find acceptance with *God*, through the only Merits and Mediation of our Great High Prieſt the *Lord Jeſus*, the Mediator of the *New Teſtament*, to whom be *Honour* and Glory aſcribed of us and all the *Churches* of *God* now and for evermore.

Scriptures whereby the fore-going Reaſons are inforced.

And Abraham *ſaid unto* Lot, *Let there be no ſtrife, I pray thee, between me and thee, and between my* Herd-men *and thy* Herd-men : *for we be Brethren.* Gen. 13. 8.

Only the Land of the Prieſts *bought he not : for the* Prieſts *had a portion aſſigned them of* Pharaoh : *and did eat their portion which* Pharaoh *gave them : wherefore they ſold not their Lands.* Gen. 47. 22.

And Joſeph *made it a Law over the Land of* Egypt *unto this day, that* Pharaoh *ſhould have the* Fifth *part : except the Land of the* Prieſts *only, which became not* Pharaoh's. ver. 26.

Ex. 20. 13 *Thou ſhalt not kill.*

Numb. 8. 14. *Thus thou ſhalt ſeparate the* Levites *from among the children of* Iſrael: *and the* Levites *ſhall be mine*:

ver. 16. *For they are wholly given unto me from among the children of* Iſrael:

ver 18. *For I have taken the* Levites *for all the firſt-born of the children of* Iſrael:

ver. 19. *And I have given the* Levites *as a gift to* Aaron *and to his ſons, from among the children of* Iſrael.

26. 9. *Seemeth it but a ſmall thing unto you, that the* God *of* Iſrael *hath ſeparated you from the congregation of* Iſrael, *to bring you near to himſelf, to do the ſervice of the* Tabernacle *of the* Lord, *and to ſtand before the congregation to miniſter unto them?*

ver. 10. *And he hath brought thee near to him, and all thy brethren the ſons of* Levi *with thee: and ſeek ye the* Prieſthood *alſo?*

Deut. 17. 15. *Thou ſhalt in any wiſe ſet him* King *over thee, whom the* Lord *thy* God *ſhall chuſe.*

ver. 18. *And it ſhall be when he ſitteth upon the* Throne *of his* Kingdom, *that he ſhall write him a copy of this* Law *in a Book, out of that which is before the* Prieſts, *the* Levites. *When*

When thou ſhalt Vow a Vow unto the Lord *thy* God, *thou ſhalt not ſlack to pay it; for the* Lord *thy* God *will ſurely require it of thee, and it would be ſin in thee.* 23. 21.

According as we hearkned unto Moſes *in all things, ſo will we hearken unto thee.* Joſh. 1 17.

But all the Silver, *and* Gold, *and* Veſſels *of* Braſs *and* Iron *are conſecrated unto the* Lord, *they ſhall come into the Treaſury of the* Lord. 6. 19.

In thoſe days there was no King *in* Iſrael, *but every man did that which was right in his own eyes.* Judg. 17. 26.

And Samuel *ſaid, When thou waſt little in thine own ſight, waſt thou not made the Head of all the Tribes of* Iſrael? *and the* Lord anointed thee King over Iſrael. 1 Sam. 15. 17.

Then Jeſſe *made* Shammah *to paſs by, and he ſaid, Neither hath the* Lord *choſen thee.* 16. 9.

And he ſaid unto his men, The Lord *forbid that I ſhould do this thing unto my Maſter the* Lord's Annointed, *to ſtretch forth mine hand againſt him, ſeeing he is the* Lord's Annointed. 24. 6.

And David *ſent meſſengers unto the* 2 Sam. 5.

men of Jabeſh-Gilead, *and ſaid unto them, Bleſſed be ye of the Lord, that ye have ſhewed this kindneſs unto your* Lord, *even unto* Saul, *and have buried him.*

ver. 6. *And now the* Lord *ſhew kindneſs and truth unto you, and I alſo will requite you this kindneſs: becauſe ye have done this thing.*

1 King. 7. 51. *So was ended all the work that* King Solomon *made for the Houſe of the* Lord: *And* Solomon *brought in the things which* David *his father had dedicated: even the* Silver, *and the* Gold, *and the* Veſſels, *did he put among the Treaſures of the Houſe of the* Lord, 2 King. 23. 5.

2 Chron. 19. 6. *And he ſaid to the* Judges, *Take heed what ye do: for ye* judge *not for man, but for the* Lord, *who is with you in the* Judgment.

Ezr. 12. 7. Artaxerxes *King of Kings, unto* Ezra *the Prieſt.*

ver. 13. *I make a Decree.*

ver. 21. *And I, even I* Artaxerxes *the King, do make a Decree.*

ver. 26. *And whoſoever will not do the Law of thy* God, *and the Law of the* King, *let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment,*

or

or to confiſcation of goods, or to impriſonment.

And they delivered the King's *Commiſſions unto the* King's *Lieutenants, and to the Governors on this ſide the River, and they furthered the people and the Houſe of* God. ch. 8. 36.

I have ſaid ye are Gods, *and all of you are children of the moſt High.* Pſ. 82. 6.

The Princes *of the people are gathered together, even the people of the* God *of* Abraham: *For the* Shields *of the earth belong unto* God, *he is greatly exalted.* 47. 9.

Againſt thee, thee onely have I ſinned, and done this evil in thy ſight. 51. 4.

I have found David *my ſervant, with my* Holy Oyl *have I annointed him.* 88. 20.

By me Kings *reign, and* Princes *decree juſtice.* Prov. 8. 15

By me Princes *rule, and* Nobles, *even all the* Judges *of the earth.* vers. 16.

My ſon, fear thou the Lord *and the* King, *and meddle not with them that are given to change.* 24. 21.

There is a vanity which is done upon the earth, that there be juſt men unto whom it hapneth according to the work of the wicked: again, there be wicked men Eccleſ. 8. 12.

to

to whom it hapneth according to the work of the righteous : I ſaid, that this alſo is vanity.

1. 1. *The words of the* Preacher, *the ſon of* David, King *of* Jeruſalem.

10. 17. *Bleſſed art thou, O* Land, *when thy* King *is the ſon of* Nobles, *and thy* Princes *eat in due ſeaſon, for ſtrength, and not for drunkenneſs.*

ver. 20. *Curſe not the* King, *no not in thy thoughts, and curſe not the rich in thy bed-chamber : for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.*

Jer. 33. 20. *Thus ſaith the* Lord, *If you can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon :*

ver. 21. *Then may alſo my covenant be broken with* David *my ſervant, that he ſhould not have a Son to* Reign *upon his* Throne, *and with the* Levites *the* Prieſts, *my* Miniſters.

Dan. 2. 27. *Thou, O* King, *(art) a* King *of* Kings: *for the* God *of* Heaven *hath given thee a* Kingdom, *power, and ſtrength, and glory.*

Dan. 3. 9. *They ſpake and ſaid to the* King Nebuchadnezzar, *O* King, *live for ever.*

ver. 10. *Thou, O* King, *haſt made a Decree, &c.*

I

I make a Decree, that in every Dominion *of my* Kingdom, *men tremble and fear before the* God *of* Daniel: *for he is the living* God, *and ſtedfaſt for ever, and his* Kingdom *that which ſhall not be deſtroyed, and his* Dominion *ſhall be even unto the end.* 6. 26.

Even from the days of your fathers ye are gone away from mine Ordinances, and have not kept them: Return unto me, and I will return unto you, ſaith the Lord *of* Hoſts; *but ye ſaid, Wherein ſhall we return?* Mal. 3. 7.

Will a man rob God? *yet ye have robbed me: but ye ſay, Wherein have we robbed thee? in* Tithes *and* Offerings. ver. 8.

Ye are curſed with a curſe: for ye have robbed me, even this whole Nation. ver. 9.

Bring ye all the Tithes *into the Storehouſe, that there may be meat in mine houſe, and prove me now therewith, ſaith the* Lord *of* Hoſts, *if I will not open you the windows of* Heaven, *and pour you out a bleſſing, that there ſhall not be room enough to receive it.* ver. 10.

And all Nations ſhall call you bleſſed: for ye ſhall be a delightſome Land, ſaith the Lord *of* Hoſts. ver. 12.

Who-

Mat. 5. 19. *Whoſoever ſhall break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the* Kingdom *of* Heaven: *but whoſoever ſhall do and teach them, the ſame ſhall be called great in the* Kingdom *of* Heaven.

26. 52. *Then ſaid* Jeſus *unto him, Put up again thy ſword into his place: For all they that take the ſword, ſhall periſh with the ſword.*

Mar. 6. 27. *And immediately the* King *ſent an Executioner, and commanded his head to be brought, and he went and beheaded him in the priſon.*

15. 2. *And* Pilate *asked him, Art thou the* King *of the* Jews? *And he anſwering ſaid unto him, Thou ſayeſt it.*

ver. 15. *And ſo* Pilate *willing to content the people, releaſed* Barabbas *unto them, and delivered* Jeſus, *when he had ſcourged him, to be crucified.*

23. 12. *And the ſame day* Pilate *and* Herod *were made friends together, for before they were at enmity between themſelves.*

Joh. 19. 15 *But they cried out, Away with him, away with him, crucifie him.* Pilate *ſaith unto them, Shall I crucifie your* King? *The*

The chief Prieſts *anſwered, We have no* King *but* Cæſar.

They ſhall put you out of the Synagogues: *yea, the time commeth, that whoſoever killeth you, will think that he doth* God *ſervice.* Io. 16. 2.

And while they looked ſtedfaſtly toward Heaven, as he went up, behold, two men ſtood by them in white Apparel. Acts 1. 10.

For it is written in the Book of Pſalms, *Let his Habitation be deſolate, and let no man dwell therein: And his* Biſhoprick *let another take.* ver. 20.

Now Peter *and* John *went up together, into the* Temple, *at the hour of Prayer, being the* Ninth *hour.* 3. 1.

Acts 8. 14. *Now when the* Apoſtles *which were at* Jeruſalem, *heard that* Samaria *had received the word of* God, *they ſent unto them* Peter *and* John, v. 15. *who when they were come down, Prayed for them that they might receive the* Holy Ghoſt, v. 17. *Then laid they their hands on them, and they received the* Holy Ghoſt. 4. ver. 25, 26, 27, 28, 29, 30, 31, 32.

Peter *went up upon the Houſe-top to pray, about the* Sixth *hour.* Acts 10. 9.

What God *hath cleanſed, that call not thou common.* ver. 15.

Then

15. 22. *Then it pleaſed the* Apoſtles *and* Elders, *with the whole* Church, *to ſend choſen men of their own company to* Antioch, *with* Paul *and* Barnabas.

ver. 23. *And wrote Letters by them after this manner, The* Apoſtles, *and* Elders, *&c.*

20. 30. *Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.*

Rom. 12. 3. *For I ſay, through the Grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of Faith.*

ver. 16. *Be of the ſame mind one towards another: mind not high things, but condeſcend to them of low eſtate. Be not wiſe in your own conceits.*

ver. 18. *If it be poſſible, as much as lieth in you, live peaceably with all men*

ver. 21. *Be not overcome of evil, but overcome evil with good.*

13. 1. *Let every ſoul be ſubject unto the higher powers. For there is no power but of* God: *the powers that be, are ordained of* God.

ver. 2. *Whoſoever therefore reſiſteth the power, reſiſteth*

reſiſteth the ordinance of God: *and they that reſiſt ſhall receive to themſelves* Damnation.

For Rulers are not a terrour to good works, but to the evil: wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame. ver. 3.

For he is the Miniſter of God *to thee for good: but if thou do that which is evil, be afraid: For he beareth not the Sword in vain: for he is the Miniſter of* God, *a revenger to execute wrath upon him that doth evil.* ver. 4.

Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for Conſcience ſake. ver. 5.

For for this cauſe pay you Tribute *alſo: for they are* God's *Miniſters, attending continually upon this very thing.* ver. 6.

Render therefore to all their Dues, Tribute *to whom* tribute *is due,* Cuſtom *to whom* cuſtom, Fear *to whom* fear, Honour *to whom* honour. ver. 7.

Now ye are Full, now ye are Rich, ye have Reigned as Kings *without us, and I would to God ye did Reign, that we alſo might Reign with you.* 1 Cor. 4. 8.

For

ver. 9. *For I think that* God *hath ſet forth us the* Apoſtles *laſt, as it were appointed to Death. For we are made a ſpectacle unto the World, and to* Angels, *and to Men.*

ver. 10. *We are fools for* Chriſt's *ſake, but ye are wiſe in* Chriſt: *we are weak, but ye are ſtrong: ye are honourable, but we are deſpiſed.*

ver. 21. *What will ye? ſhall I come unto you with a* Rod, *or in Love, and in the Spirit of Meekneſs?*

3. 3. *For ye are yet Carnal: for whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?*

ver. 4. *For while one ſaith, I am of* Paul, *and another, I am of* Apollo; *are ye not carnal?*

ver. 9. *For we are Labourers together with* God, *ye are* God's *Huſbandry, ye are* God's *Building.*

ver. 11. *For other foundation can no man lay, than that is laid, which is* Jeſus Chriſt.

ver. 18. *Let no man deceive himſelf, if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.*

ver. 21. *Therefore let no man glory in men, for all things are yours.*

And

And ye are Christs, *and* Christ *is* Gods. ver. 23.

Do ye not know that they which Minister about holy things, live of the things of the Temple? *and they which wait at the* Altar, *are partakers with the* Altar? 9. 13.

Even so hath the Lord *ordained, that they which preach the* Gospel, *should live of the* Gospel. ver. 14.

And unto the Jews, *I became as a* Jew, *that I might gain the* Jews; *to them that are under Law, as under the Law, that I might gain them that are under the Law:* ver. 20.

To them that are without Law, as without Law, (being not without Law to God, *but under the Law to* Christ) *that I might gain them that are without Law.* ver. 21.

To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. ver. 22.

Give none offence, neither to the Jews, *nor to the* Gentiles, *nor to the Church of* God. 10. 32.

Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved. ver. 33.

11. 2. *Now I praise you, Brethren, that you remember me in all things, and keep the* Ordinances *as I delivered them to you.*

13. all.

12. 28. *And* God *hath set some in the* Church, *first* Apostles, *secondarily* Prophets, *thirdly* Teachers, *after that* Miracles, *then* Gifts *of healing*, Helps, Governments, *diversities of Tongues.*

14. 26. *Let all things be done to edifying.*

ver. 40. *Let all things be done decently and in order.*

5. 4. *In the Name of* Our Lord Jesus Christ, *when ye are gathered together, and my Spirit, with the Power of* Our Lord Jesus Christ.

ver. 5. *To deliver such a one unto Satan, for the destruction of the flesh, &c.*

ver. 6. *Your glorying is not good.*

1. 10. *Now I beseech you, Brethren, by the Name of our* Lord Jesus Christ, *that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joyned together in the same mind, and in the same judgement.*

ver. 13. *Is* Christ *divided? was* Paul *crucified for you? or were ye* Baptized *in the name of* Paul?

Do ye look on things after the outward appearance? if any man truſt to himſelf, that he is Chriſts, *let him of himſelf think this again, that as he is* Chriſts, *even ſo are we* Chriſts. 2 Cor. 10. 7.

For we dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe. ver. 12.

For not he that commendeth himſelf is approved, but whom the Lord *commendeth.* ver. 18.

Finally, brethren, farewell; Be perfect, be of good comfort, be of one mind, live in peace; and the God *of love and peace ſhall be with you.* 13. 11.

Let him that is taught in the Word, communicate to him that teacheth, in all good things. Gal. 6. 6.

But though we, or an Angel *from* Heaven, *preach any other* Goſpel *unto you, than that we have preached unto you, let him be accurſed.* 1. 8.

Now the works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleaneſs, Laſciviouſneſs, 5. 19.

ver. 20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions,
ver. 21. Hereſies, Envyings, Murders, Drunkenneſs, Revellings, *and ſuch like.*
ver. 22. *But the fruit of the Spirit is* Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith,
ver. 23. Meekneſs, Temperance: *againſt ſuch there is no Law.*

Epheſ. 4. 1. *I therefore the Priſoner of the* Lord, *beſeech you, that ye walk worthy of the Vocation wherewith ye are called,*
ver. 2. *With all Lowlineſs and Meekneſs, with Long-ſuffering, forbearing one another in Love.*
ver. 3. *Endeavouring to keep the Unity of the Spirit in the bond of Peace.*
ver. 4. *There is one Body, and one Spirit, even as ye are called in one hope of your Calling.*
ver. 5. *One* Lord, *one* Faith, *one* Baptiſm,
ver. 6. *One* God *and* Father *of all, who is above all, and through all, and in you all.*

1 Theſ. 5. 12. *And we beſeech you brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you:*
ver. 13. *And to eſteem them very highly in love for*

for their work ſake. And be at peace a-mong your ſelves.

Now we command you, Brethren, in 2 Theſ. 3.
the name of our Lord Jeſus Chriſt, *that* 6.
ye withdraw your ſelves, from every Bro-ther that walketh diſorderly, and not after the Tradition *which he received of us.*

As I beſought thee to abide ſtill at 1 Tim. 1.
Epheſus, *when I went into* Macedonia, 3.
that thou mighteſt charge ſome that they teach no other Doctrine.

Now the end of the Commandment is ver. 5.
Charity, out of a pure heart, and of a good conſcience, and of faith unfeigned:

From which ſome having ſwarved, have ver. 6.
turned aſide unto vain Janglings;

Deſiring to be teachers of the Law, ver. 7.
underſtanding neither what they ſay, nor whereof they affirm.

This charge I commit unto thee, Son ver. 18.
Timothy; *according to the Prophecies which went before on thee, that thou by them mighteſt Warr a good warfare:*

Holding faith and a good conſcience, ver. 19.
which ſome having put away, concerning faith have made Ship-wrack.

One that ruleth well his own Houſe, 3. 4.
having his Children in ſubjection with all Gravity.

ver. 6. *Not a Novice, leſt being lifted up with pride, he fall into the Condemnation of the* Devil.

ver. 10. *And let theſe alſo firſt be proved; then let them uſe the office of a* Deacon, *being found blameleſs.*

ver. 14. *Theſe things write I unto thee, hoping to come unto thee ſhortly:*

ver. 15. *But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the* Houſe of God, *which is the* Church *of the Living* God, *the* Pillar *and* Ground *of* Truth.

5. 1. *Rebuke not an* Elder, *but entreat him as a Father, and the younger men as Brethren:*

ver. 17. *Let the* Elders *that rule well, be counted worthy of double honour, eſpecially they who Labour in the Word and Doctrine.*

ver. 21. *I charge thee before God, and the* Lord Jeſus Chriſt, *and the Elect* Angels, *that thou obſerve theſe things without preferring one before another, doing nothing by Partiality.*

ver. 22. *Lay hands ſuddenly on no man, neither be partaker of other mens ſins, keep thy ſelf pure.*

Where-

Wherefore I put thee in remembrance, that thou ſtir up the Gift of God *which is in thee, by the putting on of my hands.* 2 Tim. 1. 6.

Of theſe things put them in remembrance, charging them before the Lord *that they ſtrive not about words, to no profit, but to the ſubverting of the hearers.* 2. 14.

Study to ſhew thy ſelf approved unto God, *a work-man that needeth not to be aſhamed, rightly dividing the word of truth.* ver. 15.

But ſhun Profane *and* Vain babblings, *for they will increaſe unto more ungodlineſs.* ver 16.

For of this ſort are they which creep *into Houſes, and lead captive* ſilly *Women, laden with Sins, led away with divers Luſts.* 3. 6.

Ever learning, and never able to come to the knowledge of the truth. ver. 7.

But evil Men and Seducers *ſhall wax worſe and worſe,* Deceiving *and being* Deceived. ver. 13.

All Scripture is given by inſpiration of God, *and is profitable for* Doctrine, *for* Reproof, *for* Correction, *for* Inſtruction *in Righteouſneſs.* ver. 16.

For this cauſe I left thee in Crete, *that* Titus 1. 5.

thou ſhould'ſt ſet in order the things that are wanting, and ordain Elders *in every City, as I had appointed thee.*

ver. 10. *For there are many* Unruly *and* Vain talkers, *and* Deceivers, *eſpecially they of the Circumciſion:*

ver. 11. *Whoſe mouths muſt be ſtopped, who* ſubvert *whole houſes, teaching things which they ought not, for* filthy lucre's ſake.

ver. 15. *Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conſcience is defiled.*

ver. 16. *They profeſs that they know* God: *but in works they deny him, being* Abominable, *and* Diſobedient, *and unto every good work* Reprobate.

3. 1. *Put them in mind to be ſubject to* Principalities *and* Powers, *to obey* Magiſtrates, *to be ready to every good work.*

ver. 2. *To ſpeak evil of no man, to be no* brawlers, *but gentle, ſhewing all meekneſs unto all men.*

ver. 9. *But avoid fooliſh Queſtions, and* Genealogies, *and Contentions, and Strivings about the Law; for they are unprofitable and vain.*

A

A man that is an Heretick, *after the first and ſecond admonition, reject:* ver. 10.

Knowing that he that is ſuch, is ſubverted, and ſinneth, being Condemned of himſelf. ver. 11.

Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. 13. 17.

Salute all them that have the Rule over you, and all the Saints. ver. 24.

And without all contradiction, the leſs is bleſſed of the better. 7. 7.

Now when theſe things were thus ordained, the Prieſts *went always into the firſt* Tabernacle, *accompliſhing the ſervice of* God. 9. 6.

But into the ſecond went the High-Prieſts *alone once every year, not without blood, which he offered for himſelf, and for the errors of the people.* ver. 7.

Submit your ſelves to every ordinance of man for the Lord *ſake, whether it be to the* King *as* Supreme, 1 Pet. 2. 13.

Or unto Governours, *as unto them that are ſent by him, for the puniſhment of evil-doers,* ver. 14.

doers, and for the praiſe of them that do well.

ver. 15. *For ſo is the will of* God, *&c.*

ver. 17. *Honour all men, Love the brother-hood.* Fear God, Honour the King

3. 17. *For it is better, if the will of* God *be ſo, that ye ſuffer for well-doing, than for evil-doing.*

5. 1. *The* Elders *which are among you I exhort, who alſo am an* Elder, *&c.*

ver. 5. *Likewiſe ye younger, ſubmit your ſelves unto the* elder: *yea, all of you be ſubject one to another, and be clothed with Humility, &c.*

Jude v. 8. *Likewiſe alſo theſe* filthy Dreamers *defile the Fleſh, deſpiſe* Dominion, *and ſpeak evil of* Dignities.

ver. 10. *But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute Beaſts, in thoſe things they corrupt themſelves.*

ver. 17. *But beloved, remember ye the words which were ſpoken before of the* Apoſtles *of our* Lord Jeſus Chriſt:

ver. 18. *How that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.*

ver. 19. *Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.* *Unto*

Unto the Angel *of the* Church *of* Ephe- Rev. 2. 1.
ſus, *write.*

And unto the Angel *of the* Church *in* ver. 8.
Smyrna, *write.*

And to the Angel *of the* Church *in* ver. 12.
Pergamos, *write.*

And to the Angel *of the* Church *in* ver. 18.
Thyatira, *write.*

And unto the Angel *of the* Church *in* 3. 1.
Sardis, *write.*

And to the Angel *of the* Church *in* ver. 7.
Philadelphia, *write.*

And to the Angel *of the* Church *of the* ver. 14.
Laodiceans, *write.*

I counſell thee to buy of me Gold *tried* ver. 18.
in the Fire, that thou maiſt be rich; *and*
White raiment, *that thou maiſt be cloa-*
thed, and that the ſhame of thy nakedneſs
do not appear; *and annoint thine eyes with*
Eye-ſalve, *that thou mayeſt ſee.*

Statutes

Statutes.

PArl. 21. Edw. 1. 1. Edw. 3. c. 2. 25. Edw. 3. c. 2. 12. Hen. 3. p. 23. 12. Hen. 7. c. 18. 19. Hen. 7. c. 1. 12. Hen. 8. 31. Hen. 8. c. 9. 13. 25. Hen. 8. c. 20. 2. Ric. 3. 11. 18. Hen. 8. 1. Bracton c. 9. 10. 8. Eliz. c. 1. 25. Eliz. c. 3. Jacob 3. 11.

Canons 1604. Canon. 33, 34. 42, 43, 44, 45, 46, 47. 59. 139, 140, 141.

The End.

MAY 29. 1660.

YE *Angels* great in power *Protect*
Our Soveraign Charls, the *Lord's* Elect.
Let *Monk* be Bleſt with ſhowers of *Grace*,
That hath *Unveil'd His Royal* Face.
Oh welcome welcome from Exile,
Your waiting *Captives* can't but Smile;
Our *King* by Wiſdome hath *Releaſe*,
Our ſuffering *Charls* the *Prince* of Peace.
All *tongues*, without *falſe hearts* let Sing,
With warbling Notes, *God ſave the King*.

MAY 30th.

HAſt thou an Eye,
Then look on *Majeſty*,
Three *Kingdoms* juſt *Poſſeſſour*;
In *Seiſin* full,
In *Re-aſſuming* free,
Faith's fence and beſt *Profeſſour*.

Let

Let *Heads* and *Tongues*,
'Mongſt *Salvage* have their doom,
Their *Heart-ſtrings* break with fear;
That *Treaſon* hatch,
Againſt our *Spotleſs* joy,
Or *England* raviſh of her *Kingly* Sphere.
Inſtruments be Bleſt,
That opened our Eyes,
To ſee *Deliverers* that Catechize.

In Proditores, September 1660.

HEnce, hence, abſent, what is it *your* deſire,
You *Enginers* Maſſacres to conſpire:
Let only ſuch as Love a *Royal* peace,
Such and their *Fruit* for evermore encreaſe.
Ceaſe, ceaſe, your thoughts, contrive not *Murders* ſtill,
Againſt a *King* of Peace, *ye worſt of ill*:
What ere you think, our Duty is to Sing,
Glory to *God*. *Honour* to the *King*.

God ſave the King.

W. W.

THE OFFICE and CHARGE Belonging to the OVERSEERS OF The POOR

Of Hoſpitals, *Bridewell*, and of Every Pariſh, in purſuance of ſeveral Acts of PARLIAMENT.

Give to him that asketh thee, &c. 35 Matth. 42.

When I was an hungred yee gave me meat; when thirſty ye gave me drink; when a Stranger ye took me in; when Naked ye Cloathed me; when Sick ye viſited me; when in Priſon ye came unto me. 35 Matth. 35, 36.

The Poor yee ſhall have alwayes with you, 12 John 8.

Let all your things be done with Charity, 1 Cor. 16. 14.

By *W. Waſſe* School-maſter in *Little Britain* near unto *Chriſt-church.*

London, Printed by *W. W.* for *R. H.* at the *Bible in Heart* in *Little Britain*, 1663.

THE OFFICE and CHARGE Belonging to the Overſeers of the Poor, &c.

What is the word Overſeer? Queſt. 1.

The Word *Overſeer* is a diſtinction of *Office*, a word of *Antiquity* not of *Novelty*, a word of *Excellency* not of *Indignity*; an Office beſeeming the beſt of men, not the worſt of men, 1 *Chron.* 23. 4. *Acts* 20. 28. *Anſw.*

What is an Overſeer *of the* Poor? Queſt. 2.

One placed over others to ſee unto them. *Anſw.*

1. To ſee what is to be done.
2. To foreſee how it may be done.
3. To Overſee that it be well done.

1. To imploy the Poor by Work.
2. To Relieve the Poor by Money.
3. To order by Diſcretion the wants of the Poor.

Queſt. 3. *What men are fit to be* Overſeers *of the Poor?*

1. Men of Honeſt Report.
2. Men of Wiſdom.
3. Men of Wealth.
4. Men of a good Conſcience.

Queſt. 4. *What men are not meet to be made* Overſeers *of the Poor?*

Anſw. 1. Such as complain of their being taxed too high for the Poor, which give with grudging, and pay with delaying.

2. Such as will not be ſpake with at home when the *Tax* is to be gathered, nor bring money to the *Church* to pay it, but rather abſent themſelves from *Church* to defraud the Poor of their right.

3. Such as ſpend all upon their *Pride* in *Diet* and *Apparel* beyond their degree, but part with little to the Poor.

4. Such as abuſe the *Overſeers*, and out-face them to defraud the Poor.

5. Such men as will pay no more then the Law compels them to, alleging that there is a Law, and by the Law they muſt live.

Queſt. 5. *What ſhould* Overſeers *conſider of in their Office?*

Anſw. 1. To diſcharge their Office as in the ſight

ſight of *God* who ſearcheth the heart and ſeeth all their actions.

2. To avoid all malice, and not to Tyrannize over the Poor. The Naturaliſts obſerve, that the *Governour* of the *Bees* is without a ſting, or uſeth it not though it have a ſting.

3. That their Office is not held by *Patent*, but that they are as *Tenants* at will, and as they do *over-ſee*, ſo they ſhall be *over-ſeen*.

4. That if any periſh for want of ſuccour through their neglect, it is their ſin.

5. That what *Beggars* are licenſed in the *Pariſh* according to the Law, to continue them within their *limits*, or elſe to *puniſh* them for their defaults.

6. That if they ſhall *tax ten ſhillings* more by the week then is needfull, and then give largely becauſe there is enough, it will but *encreaſe* the number of the Poor, and nothing *decreaſe* the charge of the *Pariſh*.

7. That they relieve not ſuch as may forbear it, becauſe it is to nouriſh idleneſs, to rob thoſe that want it, to wrong thoſe that pay it, and condemn them of overſight which diſpoſe it.

8. That to enquire after Poor is the way to procure Poor, and ſome will ſue to be Recorded for Poor that are able to contribute to the Poor, and being Recorded raiſe ſcandal upon them, if not the Curſe of the Poor.

Queſt 6. *What is the Office of an* Overſeer?

Anſw. The Office of an *Overſeer*, is, to *Tax* the Contributions for the Poor, and réceive the *Donations*, and then diſcreetly to diſpoſe thereof. *Taxing* all men that are *Inhabitants*.

1. According to Equality.

The middle ſort not equal with the Rich, and when every one is *rated* equally according to his *Eſtate*, to ſee that every one *pay* their *rates* though there be ſufficient beſides for the Poor.

1. For Example ſake.

Leſt others be backward in paying their due.

2. For the good of the Inhabitants.

If any thing be left it will ſome what abate the *taxation* the year following: Moreover, if the weaker ſort *pay*, and the better able be *undertaxed* or forborn, it is an injury.

2. According to their Eſtates.

Which

Which is not to be judged by reports: that is the next way to make Poor maintain Poor. For a man of 250 pounds Eſtate with no Children is equal to a man of 500. pound Eſtate with many Children, and ſo proportionably.

3. According to the time.

War and Extreme times may raiſe the *rates* which in plentifull and cheap times ought to be taken off. *Contributions* are not to multiply Poor, but to take off Poverty.

Who are lyable to Taxations? Queſt. 7.

1. By the Statute every *Inhabitant* in a *Pariſh*. *Anſw.*
2. Every *Occupyer* of Land.
3. By Proclamation *Parſons* and *Vicars* be bound to the Relief of the Poor.
4. Every one that hath *Tithes* appropriate, *Colemines*, or Land in manual Occupation, and ſuch as have *Saleable* Wood.

What may be the cauſes of Taxations? Queſt. 8.

1. For a *Stock* to ſet the Poor on Work. *Anſw.*
2. To *relieve* the Impotent.

1. Such as through *age* are past Labour.
2. *Infants*, poor *Orphans*, and others left *fatherleſſe* and *motherleſſe*, who by reaſon of their tender years cannot work, or are unable to live of their work which otherwiſe would become the *ſeed* of *beggery*.
3. *Ideots*, or natural fools.
4. The *Blind*, *Lame*, and *Dumb*.
5. The *maimed* in the *Kings* War.
6. Men *maimed* in their *lawfull* Calling.
7. *Madmen*.
8. For Relief in caſe of *Sickneſſe*, or any *infectious* diſeaſe.
9. For men afflicted with the *Numb* Palſey.
10. For men *decayed*, or *over-charged* with many young Children.
11. For men made Poor by *Caſualty* of *fire* or *water*, by *ſuretiſhip*, and *thriftleſs perſons*, which is left at diſcretion, and all of them to be conſidered according to the Act of the 5 E. 6. *cap.* 7. 7 E. 6. *cap.* 11.

cap. 11. 43 Eliz. 1 King *James*. 13 King *Charls* the II.

3. To put forth *Apprentices*, wherein is to be conſidered

1. The inclination of the Poor.

Who are by Nature inclined to Eaſe and Idleneſſe, and therefore are to be put forth very timely: otherwiſe by reaſon of their Idle and baſe Education they will hardly keep their ſervice.

2. The placing of the Poor.

That you do not thruſt out poor mens Children for *Apprentices* where the Maſter is not able to receive them: this will nothing at all benefit, but increaſe the *charge* of the *Pariſh*.

3. Regard muſt be had to the neceſſity of the Poor.

If that Parents have many Children, and there be ſome which by their labour are able to keep themſelves, and yield ſome Relief to their Parents, to take away ſuch is point of ſmall Policy, rather put forth thoſe which are a burthen to their Parents. And the more are held to work, and ought to work, the leſs money you need to diſtribute and give away.

4. For the Redeeming of *Captives*.

5. For the Succouring of *Priſoners*.
6. For the furthering young *Married* Couples.
7. For ſuch Poor as are *aſhamed* to beg.

Queſt. 9: *Who muſt be ſet to work?*

Anſw. 1. All *Children* whoſe parents are not able to keep and maintain them.

2. All perſons *married* or *unmarried* that have not means nor ordinary trade of life to get their living by.

1. The *Willing-poor*, that would work if they had it.
2. The *Negligent poor*, who muſt work, and be puniſhed if they ſpoyl their work, or delay the finiſhing of their work.
3. The *Wilfull poor*, that will not work though they may have work: theſe to compel.
4. The *fraudulent poor*, with whom ſevere courſe is to be taken, if they will not refrain to Cozen and Imbezle, who ſhould be put to work where they cannot Defraud or Imbezle.

Bridewell is appointed for that end, as well as for *Vagabonds*, *Strumpets*, and other lewd perſons.

What

What Poor are to be Relieved with Money? Queſt. 10

Thoſe Poor who cannot live without the help of the Law. *Anſw.*

As

1. Defects of Nature. *Old-men* and *Weomen* that cannot live of their work.
2. Defects of Senſes. *Men* and *Weomen blind* of both their eyes.
3. Defects of Members. *Men* and *Weomen* that want their *Limbs*, whereby they cannot work, or if they labour, yet cannot live of their labour.
4. Defects of Body. *Men* and *Weomen* no way able to work by reaſon of the *weakneſs of Age*.

VVho muſt not depend upon the help of the Law? Queſt. 11

1. None that have *natural* or *neceſſary* means to live. *Anſw.*
2. None that have *Strength* to work.
3. Poor Parents muſt not who have *Children*, or *Grand-children* of ability.
4. Poor Children muſt not that have *Father*, or *Grand-father* of ability.

Induce

Inducements to the Rich to Give.

1. Becauſe *God* is called *Deus* a *Dando.*
2. Becauſe the *Sun*, *Moon* and *Stars* give their light.
3. Becauſe *Trees*, *Plants*, *Herbs*, *&c.* yield fruit for the uſe of Man.
4. Becauſe *fire* gives heat, the *Earth* yields *Corn*, *Graſs*, *&c.* for Cattel on a thouſand Hills.
5. Becauſe we have all *one entrance* into Life, and *one going* out.
6. Becauſe we have all *one God* to our *Father*, and one *Catholick Church* to our *Mother.*
7. Becauſe every *Creature* in his kind will *compaſſionate* one another.
8. Becauſe our *Saviour* tells us, that the *poor* we ſhall have alwayes *with us.*
9. Becauſe he that *gives* to the *poor* ſhall not *lack.*
10. Becauſe he that *withholdeth* from the *poor* ſhall have many a *curſe.*
11. Becauſe *Jeſus Chriſt* gave his Life for us.
12. Becauſe it is *Enacted* and required by *Law*, therefore do it liberally, willingly, freely, and readily.

Motives

Motives to provoke the Poor to Labour.

Becauſe the *Sun*, *Moon*, and *Stars* are ſtirring. 1.

Becauſe the *Glaſe-worms* ſpin *ſilk*. 2.

Becauſe the *Spider* weaves a *web*. 3.

Becauſe the *Bee* tills the *flowers*. 4.

Becauſe the *Ant* provideth Corn in *Summer* againſt *Winter*. 5.

Becauſe it is the *Drone* that lives upon the *Bees*. 6.

Becauſe it is the *Caterpillar* that lives upon the *fruit*. 7.

Becauſe it is the *Bouds* that live upon the *mault*. 8.

Becauſe he that is Idle is as a *Drone*, a *Caterpiller*, and a *Boud*. *Quaſi mures ſemper edere alienum panem*, Like Mice they eat not their own bread. 9. *Plautus.*

Becauſe our *firſt Father Adam* dreſſed a Garden. 10.

Becauſe *Noah* planted a Vineyard. 11.

Becauſe *King David* kept Sheep. 12.

Becauſe St. *Paul* laboured with his own hands, and hath laid down this Rule: He that will not work let him not eat. 13.

Becauſe *God* is a pure *Act* alwayes doing 14.

ing, 5 *John* 17. My *Father* worketh hitherto, and I work.

15. Becauſe the *Scripture* condemns Idleneſſe: *Matth.* 25. 26. Thou wicked and ſlothfull ſervant.

Generoſos animos otium corrumpit.

Want of Imployment corrupts the braveſt Spirits.

Non vivit qui Nemini vivit.

He that lives not to do himſelf good, lives not at all.

Queſt. 12 *What may be the Principal cauſes of ſo many* poor Families *and people.*

Anſw. 1. The cruelty of *Creditors.*

2. The Unwarrantable *Arreſts* of *Serjeants.*

3. The Cuſtomary *forging* of *Actions.*

4. The Malitious *multiplying* of *unneceſſary* plaints.

5. The Exceſſive *fees* of *Clerks.*

6. The Inhumanity of *Gaolers.*

7. The Irreſiſtable power of *Rich* and *unconſcionable* men, whereby many are kept from their right.

8. The deſperate *ſwearing* of deſperate *perſons* againſt men in the *Juſteſt* Cauſe.

9. The want of *Charity* and *Patience.*

10. The ill Training up of *Youth*, Eſpecially

ally amongſt the *Poorer* ſort.

The want of *Imployment*. 11.

The Exceſſive number of *Private* and *Publique Ale houſes*, and *Tap-houſes*. 12.

Malus cultura fit bonus, An Evil perſon by due ordering is made good.

Statutes.

25 R. 2. c. 6. 14 Eliz. c. 5. 23 E. 3. c. *ult*. 34 E. 3. c. 1. 7 R. 2. c. 5. 12 R. 2. c. 7, 8. 11 H. 7. c. 2. 19 H. 7. c. 12. 22 H. 8. c. 12. 27 H. 8. c. 25. 3 E. 6. c. 6. 5 E. 6. c. 2. 7 E. 6. c. 11. An. 1. M. c. 12, 13. 2, 3 Ph. & M. c. 5. 5 Eliz. c. 5. 29 Eliz. 39 Eliz. 43 Eliz. 3. 1 K. I. E. 6. Injunction 24. Eliz. Injunction. 11. 14 K. C 2.

A CATALOGUE

Of all the Arch-biſhops and Biſhops in *England* and *Wales* as they were firſt Eſtabliſhed by his Majeſty

K. CHARLS the II.

Canterbury. DR. *William Juxon* Lord Archbiſhop *Primate* and *Metropolitan* of all *England*. 1633.

York. Doctor *Accepted Frewen* Lord Archbiſhop and Metropolitan of *England*. 1634.

London. Dr. *Gilbert Shelden* Lord Biſhop. 1660.

Durham. Dr. *John Coſſens* Lord Biſhop. 1660.

Wincheſt. Dr. *Brian Duppa* Lord Biſhop. 1638. Prelate of the Garter.

Bath and Wells. Dr. *William Piers* Lord Biſhop. 1632.

Dr. *Robert*

Oxford. Dr. *Robert Skinner* Lord Biſhop. 1636.
Bangor. Dr. *William Roberts* Lord Biſhop. 1637.
Rocheſter Dr. *John Warner* Lord Biſhop. 1637.
Ely. Dr. *Matthew Wren* Lord Biſhop. 1638.
Chicheſter. Dr. *Henry King* Lord Biſhop. 1641.
Salisbury Dr. *Humphrey Henchman* Lord Biſhop. 1660.
Worceſter. Dr. *George Morley* Lord Biſhop. 1660.
Lincoln. Dr. *Robert Sanderſon* Lord Biſhop. 1660.
St. *Aſaph.* Dr. *George Griffith* Lord Biſhop. 1660.
St. *Davids.* Dr. *William Lucey* Lord Biſhop. 1660.
Peterborough. Dr. *Benjamin Laney* Lord Biſhop. 1660.
Landaff. Dr. *Hugh Lloyd* Lord Biſhop. 1660.
Carliſle. Dr. *Richard Stern* Lord Biſhop. 1660.
Cheſter. Dr. *Brian Walton* Lord Biſhop. 1660.
Exeter. Dr. *John Gauden* Lord Biſhop. 1660
Briſtol. Dr. *Gilbert Ironſide* Lord Biſhop. 1660.
Norwich. Dr. *Edward Reynolds* Lord Biſhop. 1660.
Glouceſter. Dr. *William Nicholſon* Lord Biſhop. 1660.
Hereford Dr. *Nicholas Monck* Lord Biſhop. 1660.
Coventry and Lichfield Dr. *John Hacket* Lord Biſhop.

The

The firſt five take place by Act of Parliament, the reſt according to their Conſecration.

Counties under their Several Juriſdictions with the Pariſhes in each Dioceſſe.

Canterbury.	C*anterbury.* 257 *Rocheſter.* 098	have all *Kent.*	
York.	*Yorkſhire.* *Nottinghamſhire.*	581.	
London.	*Eſſex, Middleſex,* *Hartfordſhire* part.	623.	
Durham	*Durham, Northumberland, Man Iſle.*	135.	
Wincheſter.	*Hantſhire, Surrey, Wight Iſle, Guernſey Iſle, Jerſey Iſle.*	362.	

Sommerſet

Bath and Wells.	*Somerſetſhire.*	388.
Oxford.	*Oxfordſhire.*	195.
Bangor.	*Carnarvonſhire, Angleſey Iſle, Merioneth, Denbiſhire* part.	107.
Rocheſt.	*Kent* part.	98.
Ely.	*Cambridgeſhire, Ely Iſle.*	141.
Chiche.	*Suſſex, Hartfordſhire* part.	557.
Salisbury	*Wiltſhire, Barkſhire.*	248.
Worceſter.	*Worceſterſhire, Warwickſhire* part.	241.
Lincoln.	*Lincolnſhire, Leiceſterſhire, Huntingdonſhire, Bedfordſhire, Buckinghamſhire, Hartfordſhire* part.	1255.
St. Aſaph.	*Denbyſhire* part. *Flintſhire* part.	121.
St. Davids.	*Pembrokſhire, Carmarthenſhire.*	308.
Peterborough.	*Northamptonſhire, Rutlandſhire.*	293.
Landaff.	*Glamorganſhire, Monmouthſhire, Brecknockſhire, Radnorſhire* part.	177.

Carlisle.	*Cumberland* part, *Westmerland.*	93.
Chester.	*Cheshire*, *Richmondshire*, *Flintshire* part, *Cumberland* part, *Lancashire.*	256.
Exeter.	*Devonshire*, *Exeter* City, *Cornwal.*	623.
Bristol.	*Bristol* City, *Dorsetshire.*	236.
Norwich	*Norfolk*, *Suffolk.*	1121.
Gloces.	*Glocestershire.*	267.
Hereford	*Herefordshire*, *Shropshire* part, *Worcestershire* part, *Radnorshire* part.	213.
Coventry *and* Lichfield	*Warwickshire* part, *Staffordshire*, *Derbyshire*, *Shropshire* part.	241.

York, *Durham*, *Carlisle*, *Chester*, are Dioceses in the Province of *York*, all the rest are in the Province of *Canterbury*.

Mor

MORAL SENTENCES.

Monarchia perfectiſſima gubernatio,
A *Monarchy* is a moſt perfect *Government*.

Baſilica reverenter viſitanda,
A *Cathedral Church* is Reverently to be frequented.

Vulgi genius perplexus,
The nature of the *Common people* is uncertain.

Seditioſi Rei-publicæ ruina,
Seditious perſons are the ruine of a *Common-weal*.

Ingenuis acerba penuria
Penury is bitter to *Ingenuous* men.

Ad inferos pœnas parricidii luent,
They ſhall ſuffer Puniſhment for their *Murther* in *Hell*.

Deteriores omnes sumus licentia,
We be all the worse by having too much liberty.

Turba gravis paci,
A rabble rout grievous to peace.

Quid opus est armis habentibus Regem?
What need we fall to Civil warrs, seeing we have a King already?

Satis peccavit qui resistere non potuit,
He hath offended sufficiently who cannot oppose.

Stultus fui, qui multos fecerim inimicos; Stultior, qui falsis amicis confisus fuerim,
I was a Fool that made so many to be my Enemies, but more Foolish that trusted false Friends.

Ei, qui semel fidem solvit, iterum habere fidem vix est tutum,
It is not safe to give credit to him the second time, who hath once Violated his faith.

Odio digna est simulatio, & simulatione capienda,
Dissembling is worthy of hatred, and to be catched with Dissembling.

De quo bene Merearis, vide,
Beware of whom you deserve well.

Cave

Cave fidem habeas verbis,
Take heed how you truſt words.
Invidiâ verò dementius eſt nihil,
Nothing more mad than Envy.
Falſis teſtimoniis opprimi quamplurimos, tum nemo neſcit,
Very many men are undone by falſe witneſſes, as every one knoweth.
Intellige per vulpem, *pauperculos, quos calumniis premere contumeliiſque afficere, divitibus aquè ſtudium eſt,*
By the *Fox* underſtand poor men, whom wealthy ones ſtudy to oppreſs with Calumnies and Reproaches.
Malus, ſi libitum fuerit, quo jure quaque injuria præcipitem dabit,
A wicked man right or wrong will undoe thee.
Impotenti & ſincero perpetuò eſt cum malis parata certatio,
There is a perpetual Enmity betwixt powerleſs honeſt, and wicked men.
Non ſunt amici omnes qui blandè dicunt,
They are not all Friends, who ſpeak flatteringly.
Verum amicum res adverſæ & pericula deſignant,

Adverſity

Adversity and danger Evidence a true friend.

Qui plura quàm decet quærit, interdum acquirit nihil,

He that hunts after more than is fitting, sometimes gets nothing.

Potens, si libet nocere, facile capit nocendi causam,

A mighty man, if he lists to hurt, easily takes occasion.

Unumquemque suo decet esse contentum,

It becometh every man to be content with his own.

Unicum & summum præsidium complurium amicitia est.

The only and chief strength is the friendship of many.

Noli omnibus fidem habere: Multi enim, dum aliis videntur velle prodesse, sibi interim consulunt,

Trust not all men, for many while they seem willingly to do others a pleasure, in the mean time provide for themselves.

Quibuslibet enim rebus potior est libertas,

Liberty is better than any thing whatsoever.

FINIS.

Words explained used in this Book.

Indifferent.] Not forbiden, nor Commanded, that may or may not be done: but as Authority shall Judge most meet.

Properly bind the Conscience.] By a Divine ordination.

Simply necessary.] Of Divine ordination.

Immediate worship.] An Act of obedience to the first Table, for the honouring of God.

Properly so called.] Any action done to the honouring of God immediately in such things as God hath to that end ordained.

Improperly or Respectively.] Ceremonies ordained of men to attend upon any service: or an Act done to the honouring of God by the orderly and comely usage of his own ordinance.

Ambulatory Rites.] Ceremonies that have not Divine Institution.

Properly Sacred.] Of Divine Institution.

Symbols.] Tokens.

Institution

Inſtitution. } Appointment, diſpoſing,
Ordination. } Adminiſtration.
Subaltern.] Placed under another.
Venerable.] Honourable.
Convocation.] An Aſſembling together of Arch-biſhops, Biſhops, *&c.*

Books written by the Author.

ADvice or Conſiderations for Parents and Maſters; Maſters and Scholars; Scholars, Parents and Maſters, Printed for the Author, and to be ſold by *R. H.* at the Bible in Heart in Little Britain.

The young Maidens Guide, directing the Neweſt, Exacteſt, and eaſieſt way to Learn to Spell, with a Carechiſm, Leſſons, Divine and Moral, Graces, Prayers.

The Praiſe of Women and Virgins, Directions for their Carriage, with other Delightfull matter, crept abroad full of Errours, and wanting many pages, to the great wrong of the buyer, and greater injury to the Author, the perfect Copy being now ready and intended for the Preſs.